

HEMEROBAPTIST



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ΚΑΤΑΒΑΠΤΙΣΤΑΙ ΚΑΤΑΠΤΥΣΤΟΙ

The Dippers dipt.

OR,

The *Anabaptists* Duck'd and Plung'd over
Head and Eares, at a Disputation in *Southwark*,

ALSO,

A large and full DISCOURSE of

- Them* { 1. Originall, *Griffith*
2. Severall sorts,
Their { 3. Peculiar Errours.
4. High Attempts against the State.
5. Capitall punishments.

THE SIXTH EDITION. Augmented with

- { 1. Severall SPEECHES delivered before this Assembly of
Divines.
2. The famous History of the frantick ANABAPTISTS.

Their wild Preachings and Practises in Germany.

Together with an Application to this Kingdome; Especially to *London*.

By DANIEL FEATLEY, D. D.

Valens & Gratianus ad Florianum Vicarium Afixe.

Antisitem qui sanctitatem baptismatis illicita usurpatione geminaverit, sacerdotum indignum esse censemus. Eorum enim damnamus errorem qui Apostolorum præcepta calcantes Christiani nominis sacramenta sortitos alio rursus baptismate non purificant, sed incestant sacramenti nomine polluentes.

LONDON, Printed by Richard Cotes for N. B. and Richard Baynes
at the Angel in Ivy-lane, 1651.

THE BIRD

THE BIRD

A BIRD

A BIRD

A BIRD

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A BIRD

TO THE MOST
NOBLE LORDS,

WITH

The Honourable Knights, Citizens,
And Burgeses now assembled in
PARLIAMENT.



THE bright burning Taper of Geneva, as warm in Calv. præf. ad
his Devotions, as clear and light some in his Di- Reg. Gal. Est
spines, truly observeth, that the pure Doctrine of his divini verbi
the Gospel never appears as it were above the quasi quidam
water, but Satans watchfull eye is upon it, and he genius, ut nun-
casts an envious gloat at it, and hath his Tobja- quam emergat,
ses and Sanballats, either to jeer or fright the sin- quieto & dor-
cere Professors out of the powerful preaching there- mientu Satana.
of. Dauidich regard it is, that as the Tower in
their edifying the Material Temple, so you in the repairing of the Spirituall,
have a weapon in the one hand, and a tooke in the other; and you Nehem. 4. 17.
have hitherto more employed the Sword then the Mattack or Spade, by rea- With one of
son of the great opposition on all hands: and after you shall (through Gods his hands hee
blessing,) have laid the rooffe on this sacred building, and gratefull posterity wrought in the
put a garland of glory upon your heads for it, yet still there will be use of an work, with the
arming sword, not of War, but of Justice, to cut off Superstition and Ido- other he held a
latriy on the one side, and Prophanenesse and Sacriledge on the other. Here- weapon.
ticks with one edge, and Schismatics with the other. For as in the beginning
of the Reformation, so now in the endeavoured perfection thereof, the mortall
enemy of our immortall soules, sets on work all sorts of Heretickes and
Schismaticks to hinder, distrust, and (if it were possible) destroy this
excellent

The Epistle Dedicatory.

excellent work. *The Heretickes he employeth to pervert the Catholicke doctrine, the Schismatickes to subvert the Apostolick Discipline of the Church; the Hereticks endeavour to shake the foundations, the Schismatickes to make breaches in the walls: the Hereticks to rot the main timber, the Schismatickes to pull in sunder the rafters of this sacred structure.*

Now of all Hereticks and Schismatickes the Anabaptist in three regards ought to bee most carefully looked unto, and severely punished, if not utterly exterminated and banished out of the Church and Kingdome.

First, in regard of their affinity with many other damnable Heretiques, both Ancient and Later; for they are allyed unto, and may claim kindred with, 1. *The Millenarians in the first Age, who proclaimed Christs Temporall Kingdome upon earth for a thousand years, before the day of Judgement.* 2. *With the Marcionites in the second Age, who denied the substance of Christs humane body made of a woman.* 3. *The Catharists or Novatians in the third Age, who denied Repentance and restitution to the Church thereupon, to those that fell in time of persecution.* 4. *With the Donatists in the fourth age, who re-baptize those that had received Baptisme before in the Catholick Church.* Lastly, *with a rabble of Hereticks in the later Ages, namely, the Apostolici, the Adamists, the Enthusiasts, the Pycopannychists, the Polygamists, the Jesuites, the Arminians, and the Brownists; of all which, and their errors I have set down a particular Catalogue, Ch.2. As it was said of Caius Cæsar, In uno Cæsare multi Marii; and as Cicero saith of the Familie of the Bruti, that it had in it multorum insitam atque illuminatam virtutem; so in one Anabaptist you have many Hereticks, and in this one Sect, as it were one stock, many erroneous and schismaticall positions, and practises ingrafted, and as it were inoculated.*

Secondly, in regard of their audacious attempts upon Church and State, and their insolent acts committed in the face of the Sun, and in the eye of the high Court of Parliament. Whereas other depravers of the Doctrine, or disturbers of the Peace of the Church, whether Papiests, Socinians, or Arminians, who in the later times have braved it, and set up their top and top-gallant, yet since Argus with his hundred eyes hath pryed into every corner of this Kingdome, and severall roomes in the great Ship of the Church, have bestowed themselves

The Epistle Dedicatory.

selves under the hatches, and lain close in obscurity: these with the
 forwardest of the Brownists strut in the upper deck, and discover
 themselves with open face, *מגלל פנים*, and upbraide the State with
 their merit in hazarding their estate and persons in this present War, See the com-
 and boast with swelling words of vanity that they expect somewhat passionate Sa-
 more then a Toleration. They preach, and print, and practise their *maritan, p. 75,*
 Hereticall impieties openly, they hold their Conventicles weekly in *76, that the*
 our chief Cities, and Suburbs thereof, and there prophesie by turnes: all proceedings
 and (that I may use the phrase of Tertullian) *ædificantur in ruinam,* against them,
 they build one another in the faith of their Sect, to the ruine of and for future
 their souls; they flock in great multitudes to their Jordans, and both provide that as
 Sexes enter into the River, and are dipt after their manner with a well particular
 kind of spell containing the heads of their erroneous Tenets, and their congregations
 engaging themselves in their Schismaticall Covenants, and (if I may as publike have publike
 so speake) combination of separation. And as they defile our Rivers with their impure washings, and our Pulpits with their false Prophe-
 cies, and Phanaticall Enthusiasmes, so the Presses sweat and groane un-
 der the load of their blasphemies. For they print not only Anabap-
 tisme, from whence they take their name; but many other most dam-
 nable doctrines, tending to carnall liberty, Familisme, and a medly and
 hodge-podge of all Religions. Witnesse the Book printed, 1644. called
 * The bloody Tenet, which the Author affirmeth he wrote in Milk; and
 if hee did so, he hath put much Rat-bane into it, as namely, That
 it is the wil and command of God, that since the conining of his
 Son the Lord Jesus, a permission of the most Paganish, Jewish, Tur-
 kish, or Antichristian Consciences and worships be granted to all
 men in all Nations and Countries; That Civill States with their
 Officers of justice are not Governors or Defenders of the Spiritual
 and Christian state and worship; That the doctrine of Persecution
 in case of Conscience (maintained by Calvin, Beza, Cotton, and the
 Ministers of the New English Churches) is guilty of all the blood
 of the souls crying for vengeance under the Altar. Witnesse a Tra-
 ctate of Divorce, in which the bonds of marriage are let loose to inordi-
 nate lust, and putting away wives for many other causes, besides
 that which our Saviour only approveith, namely, in case of Adultery.
 Witnesse a Pamphlet newly come forth, Entitled, Mans Mortality,
 in which the soul is cast into an Endymion sleep, from the hour of death
 to the day of Judgement. Witnesse a bold Libell offered to hundreds,
 and

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and to some at the door of the House of Commons, called *The Vindication of the Royall Commission of King Iesus*, wherein the *Magistrate* and *Aunbour* blusheth not to brand all the Reformed Churches, and the whole Christian world at this day, which christen their Children, and signe them with the seal of the Covenant, with the odious name of an Antichristian faction.

Thirdly, in regard of the peculiar malignity this heresie hath to Magistracy; other heresies are stricken by Authority, this strikes at Authority it selfe, undermineth the powers that are ordained of God, and endeavourerth to wrest the sword out of the Magistrates hand, to whom God hath given it for the cutting off of all heresie, and impiety; and if this Self prevaile wee shall have no Monarchy in the State, or Hierarchy in the Church, but an Anarchy in both. It grieveth a Religious eye to see other vermine corrupting other Flowers of Paradise, as our sweet Violets; and fragrant Roses, and fairest Lillies, and various July-flowers, and blushing Eranthis, and beautifull Tulips: but most of all to see this heresie, like a venomous serpent, lying at the root of the Crown-Imperially, which if it bee not killed, will so poison it, that the leaves will fall off by degrees, and the stalk it self shortly wither. Wee read in the Prophecie of Zachary of two staves, the staffe of beauty, and the staffe of bonds, which supported the State and Church of Israel. By the staffe of beauty or comeliness, the Laws of every Kingdome and Common-wealth may be understood, which bear up the State, and preserve decent order and comeliness among men; By the staffe of bonds, the covenants and oaths whereby the Members are firmly tyed to their Head, and one to another. If the staffe of beauty bee broken, there will bee a down-fall of all good order and government: if the staffe of bonds bee broken, all things will bee at a loose end. Me think I see these two staves shining in the golden Maces borne before you; the staffe of beauty in that borne before the House of Commons; in which the Legislative power and the beautifull order of the severall Estates of this Kingdome are conspicuous; the staffe of bonds in that which is carried before the House of Peers, in which the power of Judicature, even to bonds, and death, principally resideth. Now because these Hereticks alone professedly teach the exhorting all Christian Magistrates, and in expresse termes deny both the Legislative power in the Commons to propound or enact Laws in matter of Religion,

See bloudy Te-
ture, p. 2.

The Epistle Dedicatory.

ligion and all coercive power in the House of Paris, or any other, to inflict civil punishment for the violation of it, and so as much as in them lieth, they endeavour to break both these staves of the Prophet, they deserve the smartest stroke from both.

With these Hereticks I enter into List in the ensuing Tractate, and without any flourish of Rhetorick at all fall upon them with Logickall and Theologicall weapons, wielded after a Scholasticall manner; for it is most true which Papirius Cursor sometimes spake in the head of his Troops, advancing on in their march against the Army of the Samnites, more glorious in shew then formidable, as consisting of men more sumptuously then strongly armed, encouraging his Souldiers after this manner: Fear not this Pageant rather then Army; their large feathers, and embroidered scarfes give no wounds; their rich belts, and painted targets, and thin gilt breastplates will not endure the push of the Roman pike. It is not beauty and gorgeous apparell, but strength, and valour, and Armour of proof that makes a Warriour. And therefore that brave Commander of the Trojans, Hector, deservedly checkt his brother Paris, a Paragon of beauty, and an excellent Carpet Knight, in the flower of his age, for undertaking a single combat with Menelaus, saying,

* Οὐκ ἂν τοι χεῖρ' ἔσται κτείνουσα, τίς τ' ἄρ' Ἀργείων,
ἥ τις ἄλλος, τίς τ' ἄρ' ἔστω, ἢ τὸν ἄνθρωπον ἰσχυρὸν,

Pickt phrases and witty conceits and ornaments of Rhetorick doe well in Pa-
negyricks, and Pareneticks; but they are of little or no use in Polemicks, in
which thus Ennius informs us, Vi geritur res: Spernitur orator bonus,
horridu' miles amatur.

But why doe I trouble my self with these new upstart Sectaries? There
is a learned and reverend Assembly of Divines attending on you, who will
take care nequid Ecclesia detrimenti capiat. Who prest mee for this
service? My answer hereunto is as ready as true, That though I were not
pressed, yet I was challenged to it. And if I had declined this Combat, as
others did, the Adversary would have grown most insolent, and all the City
and Borough rung of their vaunting brags and confidence in their cause, and
our diffidence in ours; therefore I gave them a meeting at the time and place
appointed. And though I were but one, and they many, yet they were not able
to withstand τὰς νίκας τῆς ἀλθειας, the irresistible and all-conque-
ring force of truth: neither did they after that send any more challenger.
And I had then pursued the combat with my pen, had not the more necessary
functions of my Pastorall charge hindered me. But now being discharged a-
gainst my will, of preaching at my Cures, and having lately published an An-
swer

Lib. dec. l. i. a.
Papirius cum
crispatis Sam-
nitum galeas
caerofq; infig-
nium armorum
apparatus va-
disset, multa de
praesenti hosti-
um vane magis
specie quam ef-
ficacis ad evi-
tum deservit
tum enim cri-
stas vulnera fa-
cere, et per pi-
sta et aurata
Romaeum pi-
lura; et candi-
dem tunicarum
fulgentemq; a-
ci. in ubi res
ferro geratur,
cruentari.
*Homer. II.

Theod. hist. l. i.
Gaft. de Anab.
l. i. Quoties si-
ve publice, si-
ve privatim con-
gredierentur cum
Aasapistsis,
semper vi Erix
abibat veritas
quae nobis
stat.
See Roma vincta

fwer

The Epistle Dedicatory.

swer to a Popish Challenge: I could not think of any fitter employment for the present, then to perfect the notes taken long since in that Disputation, and to supply whatsoever might seem lacking to the fuller confutation of those erroneous tenets, and to commend both to the publique view, that the Antidote might be there ready, where the infection first brake out. As Solinus writeth, that in Sardinia where there is a venomous Serpent called Solifuga, (whose biting is present death) there is also a kind of a Fountain, in which they who wash themselves after they are bit, are presently cured. This venomous Serpent (vere Solifuga) flying from, and shunning the light of Gods Word, is the Anabaptist, who in these later times first shewed his shining head, and speckled skin, and thrust out his sting neer the place of my residence, for more then twenty yeers: And if these Disputations and Writings of mine may prove like the Waters of the Fountain in Sardinia, so- veraign against the sting and teeth of this Serpent, I shall account my pains well spent; and whilst I endeavour to free others from spirituall thraldome, forget the tediousnesse of my corporall, and possesse my soul in patience, till God shall send deliverance; to whose gracious direction, and powerfull protection I commend you, beseeching God to crown your sincere intentions, and religious endeavours, for the Reformation of Church and State, with such success, that this your meeting may bee like to that in the 25 year of Edw. 3. which is known to posterity by the name of Benedictuum Parliamentum, the Blessed Parliament.

From Prison in the Lo. Peters
 house in Aldersgate-street,
 Jan. 10. 1644.

Yours in the Lord Jesus,

DAN. FEATLEY.

Solin. polyhist.
 cap. 9. Fons est
 in Sardinia qui
 contra venenum
 Solifuge (est c-
 nim animantis
 ejus morsus
 mortifer) estum-
 mo omnium opi-
 fice in re medi-
 um conditus est;
 ubi oritur ma-
 lum, ibi quoque
 invenitur prom-
 ptu remedium.
 Petron. Arbit.
 Unde datum est
 vulnus, contigit
 inde salus.

To my Reverend and much esteemed Friend,

Mr. JOHN DOWNAM.

Worthy Sir,



Have now finished my Polemicall Tractate against the Anabaptists; which had *stept* securely by mee in a whole skin of Parchment, had not the clamors of the Adversaries awaked it, who cry down Pædobaptism, and cry up Anabaptisme, not only in the Pulpit, but also from the * Presse to the great offence of godly minds, and the scandall of the Church.

* See A. Bay-
ber his Tre-
tise of Dipping:

Fr. Cornewell his Pamphlet, entituled, *The Commission of King Jesus: A. R.* his Libell, called, *The Vanity of childish Baptisme: Ch. Blackwood, The storming of Antichrist, and The Confession of the Anabaptists*, printed at London, 1644.

You wil peradventure return me an answer in the words of the Poet, *Ole quid ad te?* What doth this concern me, whose Restraint is a necessary *Supersedens* from proceeding against these presumptuous and daring Sectaries? And the unfurnishing me of al Books, and help of mine own Notes and Collections (lately taken from me furnisheth me with too just an excuse for not writing. I confess to my grief it doth, but what will you have me doe? *Sinu & otio torpescere*? Such a rest would be most restless and tedious; The less I doe, the more I must needs suffer, and the more I doe, the lesse I suffer. And believe me, Sir, it is not an ambition to be seen in the Presse, but a desire for the time to forget my unsufferable pressures, which hath now set me on work. As when we have the world at will, and can give our Mind her vagaries at pleasure, to fix our thoughts on any certain subject, is a kind of *incarceration of the spirit*; so when our Estate is *sequestred*, and our person *confined*, and no theam is given us daily to inlarge upon, but the valuing of our unvaluable losses, and the present supplying of our importunate wants, to divert our minds from commenting upon our deplorate estate, and forcibly confining our meditations to a more pleasant subject, is a great ease and kind of liberty to immured thoughts.

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But this is not all, for as S. Jerome thought, wheresoever he was, whatsoever he did, he heard the sound of the last trumpet, and the summons of the Archangel, *Surgite mortui, & venite ad judicium*: So me thinks wheresoever I am, and whatsoever my business is, I hear that *Va* of the Apostle, *Woe be unto me if I preach not the Gospel*! And preach the Gospel I can now no otherwise then from the Presse, for both my Pulpits are taken from me, and possess'd by others, and I cannot obtain (though by my self and friends I earnestly sought it) that liberty which S. Paul enjoyed when he was imprison'd at Rome, to preach the Gospel to my fellow prisoners. Now therefore sith I cannot *lingua*, I must be content as I am able *evangelizare calamo*, to preach with my Pen; which I can hardly dip into any other liquor then the juice of Gall, in regard of the malignity of the times, and the insolencies of the enemies of the truth. As Adders, Esks, and other venomous serpents breed in old broken walls: so all sorts of Hereticks and Schismatics breed and are exceedingly multiply'd by reason of the ruptures in State, and distraction of the time. Among all these the Papists and Anabaptists are most dangerous and pestilent enemies, the one to the Church, the other to the State; These above all others having bestirred themselves since the waters were troubled; and they boast in secret of their great draughts of fish, the Papists of 20000. Proselytes, the Anabaptists of 47 Churches.

Si natura negat, facit indignatio versum.

See ROMANUS
printed by
M. BOWNE at
the old Ex-
change.

As well indignation as zeal hath stirred up my drooping spirit, and encouraged me, though (as I said before) unarmed, to fall upon both; the former, in my answer to a Popish Challenge; the latter, in this my *Catabaptistarum Catacrisis*. Jerom comforting a young Hermit, bade him look up to heaven, & *Paradisum mente deambulare*, assuring him, that so long as he had Paradise in his mind, and heaven in his thoughts, *tam diu in eremo non eris*, so long he was not in the wilderness. So verily it seems to me, so long as I can draw the sword of the Spirit, and pursue freely the enemies of the doctrine and discipline of the Church of England, and beat them out of their trenches, so long me thinks I am not in bonds. The Lord in mercy look upon the convulsions in the State, and distractions in the Church, and turn our Baptism of blood into a Baptism of tears: in which we may and ought all to be Anabaptists. This is the hearty wish of him, who loveth the Truth for it selfe, and you for the Truths sake.

Dan. Featley.

The Preface to the Reader.



Nova fert animus mutatas dicere formas

Corpora. I am to tell thee (*Christian Reader*) this New year of new changes never heard of in former ages, namely, of Haras turned into Aras, Stables into Temples, Stalls into Quires, Shopboards into Communion Tables, Tubs into Pulpits, Aprons into Linnen Ephods, and Mechanicks of the lowest rank into Priests of the high places. Thou shalt hear in this Treatise not of a line drawn after Protagoras, nor of an Illiad after Homer, but of a Metamorphosis after Ovid: not made by Poeticall license, but by Prophetick liberty: not of men Titus 1. 12. into beasts, but of S. Pauls ~~word~~ *word* ^{word} *word*, evill beasts, shall I say, into men, nay into men of God, and Prophets of the new Law.

If ever S. Jeroms complaint were in season, it is now: Physicians keep within the bounds of their science; Smiths meddle with the hammer and anvill; the Linnen Draper deals not in woollen cloth, nor the Woollen Draper in Linnen; the Carpenter takes not the Joiners work out of his hand, nor the Joiner the Carpenters; the Shoemaker goes not beyond his Last, nor the Taylor beyond his measure; onely the trade of expounding Scripture is a mystery which every Artizan arrogateth to himself. The Physician here will be prescribing receipts, the Lawyer will be demurring upon dubia Evangelica, and every handy-crafts man will be handling the pure Word of God with impure and unwashed hands. This the prattling huswife, this the old dotard, this the wrangling sophister, in a word, this men of all professions, and men of no profession, take upon them to have skill in, readily teaching that they never learned, & abundantly pouring out that which was never infused into them.

The Apostle comparing the dignity of the Ministeriall function with the indignity and insufficiency of most mens gifts for it, cries out, Who is sufficient for these things? But if we consider mens opinions of their own gifts, & their practise at this day, we may say, Who is not sufficient for these things? Not the meanest Artizan, nor the illiteratest Day-labourer, but holds himself sufficient to be a Master-builder in Christs Church. When the Jesuite heretofore cast this in our dish, we always flung it back into his infundis velini, loqui quam audire parati erant, prompti docere quod non didicerunt, 1. de verb. Dei. c. 19. Quid obsecro nunc doceret. Baptistus, si Pharmacaopola, suores, ceteroque opi-

Ep. ad Paulin.
Quod medicorum est promittunt medici, tractant fabrilis fabri: sola Scripturarum ars est quam sibi passim amicos vendicant; hanc garrula anus, hanc delirus senex, hanc sophista verborosus, hanc universi praesumunt, docent priusquam discant.

Bern. in Cant.
Tanta ebrietas sunt per quos nobis stuentia caelestia committant, ut amara effundere quam Cor. 2. 16 Bellar.

face:

To the Reader.

face, with a confident denyall, answering him in the words of the Archangel, Jude 9. The Lord rebuke thee, thou false tongue: But now those whose Religion, if they have any, is a negative one, and stands in a meer opposition to Popery, now withstanding herein strengthen the Papists hands against us, and puts us to that miserable Apology of the Poet:

—Pudet hæc opprobria no bis

It is a thousand pities, that not in the dawning of the day from the night of Popery, and first glimmering of the light of Reformation, as in Luthers first standing up for the Truth; but now in the noone tide of the Gospell, such owls and bats should fly abroad every where, and flutter in our Churches, and file upon our Fonts, Pulpits, and Communion Tables, and not either be caught, and confined to their nests in barns or rotten trees or put in Cages fit for such night-birds. I wonder that our doors, posts, and walls sweat not, upon which such Notes as these have been of late affixed, On such a day such a Brewers Clerk Exerciseth, Such a Tailor expoundeth, such a Waterman teacheth. If we have a Crow-Poets, and Pye-Poetesses; if Turners turn Bezaliels, and Aholiabs, to mend the polished works of the Temple; if Cookes, with Demosthenes, deservedly reprov'd by S. Basil) instead of mincing of their meat, fall upon dividing of the Word; if Tailors leap up from the Shopboard to the Pulpit, and patch up Sermons out of stolen shreds; if not only of the lowest of the people, as in Jeroboams time, Priests are consecrated to the most high God; but if like as Novatus consecrated himself a Bishop, so these ordain themselves Priests and Deacons; if they enter not into the Church, but break into it; if they take not holy orders; but snatch them to themselves: doe we marvell to see such confusion in the Church as there is? As Christ sometimes spake, Si lumen tenebræ, quantæ tenebræ? If the light that is in thee be darknesse, how great is that darknesse? So may we truly say, If in Order it self there be Confusion, how great is the Confusion? What are all the Prophets become mad, that the asses mouth must needs be opened by miracle to reprove them? Though some would be content to have it thought so, and we must not refuse to wear our Masters cognizance, who was said by some of his kindred to bee besides himself: yet wee must tell them the case is far different: for there the Ass saw the Angel in his way, but here the Angells see the Asses in their places; there the Ass spake once, because he was twice struck, but here the Asses speak often, because they are not so much as once struck for their presumption. Now if any man desires

a Pers. prol.
Sat. I. Corvus
Portas & Pot-
tridas picas.
b Theod. hist.
l. 4. c. 17 ἰδε-
σάμεθα Δημο-
δίου ἀγρομέ-
ματον, ἔδην ἐστὶ
τὸ ἤμωρον ἔργον
χλας φερτί-
λον, &c.

Mat. 6. 23.

² Pet. 2, 16.

Mar. 3. 21.
Numb. 16. 23

!To the Reader.

desires to know from whence this Clergy of Laicks come, that he may not think that these Russet Rabbits, and Mechanick Enthusiasts, and profound Watermen, and sublime Coachmen, and illuminated Tradesmen of almost all sorts are dropt from the clouds: Let him peruse the Catalogues of Hereticks written by Alfonso a Castro, Pontanus, Slusenburghius, and Ambrosius de Rusconibus, together with the History of Sleiden, Bullenger, and Gabriel Abres, and others, and he shall find that they all proceeded Doctors out of the School of one Stock * the Anab. Of whom we may say, as Irenaeus sometime spake of the Heretick Ebionites, His name in the Hebrew signifieth filly, or simple, and such God wor was he: So we may say, the name of the father of the Anabaptists signifieth in English a senselesse piece of wood, or block, and a very blockhead was he: yet out of this block were cut those chips that kindled such a fire in Germany, Halsatia, and Suevia, that could not be fully quenched, no not with the bloud of 150000. of them killed in war, or put to death in severall places by the Magistrates.

This fire in the reigns of *Q.* Elizabeth, and *K.* James, and our gracious Sovereign, till now, was covered in England under the ashes, or if it brake out at any time, by the care of the Ecclesiasticall and Civill Magistrates it was soon put out. But of late, since the unhappy distractions which our sins have brought upon us, the Temporall Sword being other ways employed, and the Spirituall locked up fast in the scabberd, this Sect, among others, hath so far presumed upon the patience of the State, that it hath held weekly Conventicles, re-baptized hundreds of men and women together in the twilight in Rivelets, and some arms of the Thames, and elsewhere, dipping them over head and ears. It hath printed divers Pamphlets in defence of their Heresie, and challenged some of our Preachers to disputation. Now although my bent hath been always hitherto against the most dangerous enemy of our Church and State, the Jesuit, to extinguish such balls of wildfire as they have cast in the bosome of our Church, yet seeing this strange fire kindled in the neighbouring parishes, and many Nadabs and Abihus offering it on Gods Altar, I thought it my duty to cast the waters of Siloam upon it, to extinguish it.

* Iohan. Galt. de exord. Anab. p. 35. Anabaptista sumunt si-bi omnes predi-candi officium, atque de aliis qui legitime a Christianis Ecclesiis inamato-rati sunt seiscritantur. Quis re elegit? cum ipsi ne sua quidem Caco-Ecclesia mittantur.

See the Hist. of the Anab. printed at London, 1641.

Et Joh. Galt. l. de exord. Anab. p. 247. Ego vidi Nicol. os Stk qui primus in Germ. videtur sparsisse venenum illud impiorum dogmatum. Hanc audierunt Monetariorum & Phisicus, quibus velut emissariis usus totam perturbavit Germ. Pont. Car. h. xx. Commota seditione rustica per German. Alsar. & Sueviam ad 150000. fuerunt trucidati.

Cal. Ian. 1645.

Thine in the Lord Jesus, D.F.
Prisoner in Peter-houfe.

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Resurgam.

Tim: Cap: 4. v. 7.
I have fought a good fight:
I have finished my course:
I have kept the faith.

I was in Prison, and ye came unto me
I was sick, and ye visited me: Mat: 25. 36.



Siste gradum Viator ;

Paucis te volo :

Hic situs est Daniel Featleus ;

Impugnator Papismi ;

Propugnator Reformationis ;

Instigator Alsidue Pietatis

Tam Studio, Quam Exercitio

Theologus Insignis ;

Disputator Strenuus ;

Concionator Egregius

Ερρυχλοκατοίης των Επιστημων

Διδακτος,

Kαί

Διδακτος :

Facete Candidus ; Candide Facetus

Omni-Memoria-Dignissimus

D. D. Featleus,

Qui

Natus Charltonia Ducatus Oxon:

Etatis Sue 65.

Obijt Chelsei

Scpulch fuit Lambethæ

Anno Salutis

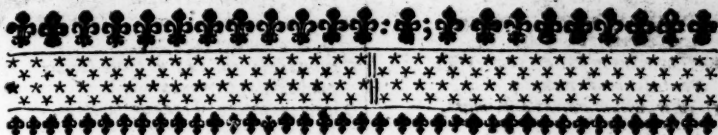
1645.

(17
April
21)

De l'Esprit

1874

Halt



In Obitum Reverendi Viri,
DANIELIS FEATLEI,
 Sacræ Theol. Doctoris, & Eccles.
 Anglic. Propugnatoris acerrimi.

Hoc in sepulcro dormientis conditur
 Veneranda Featleii cinis.
 Inter silentium claustra taciturnus jacet,
 Magnum modo Dei Oraculum.
 Jacet ille, tantus Gallie & Roque pudor,
 Quantum decus Britannie.
 Quos ille Agonas, quæ tulit certamina
 Exterminandam ad Hæresin?
 Ecclesie geminas mamillas Anglice,
 Baptisma & Eucharistiam,
 Purus ab omni munuit contagio,
 Parenti Alexicacus sua.
 Obscuris Anabaptista, feralis Draeo,
 Fontem patenter Infantulis;
 Monstrum sed istud multisq; Cadmus sacer,
 Moriente dextra contudit.
 Quot transmarinae Pellicis gremio mala
 Adnavigarunt Angliam;
 Quicquid Socinus, quicquid Arminius foras;
 Familista, vel Brunus, domi;
 Inimica quod vel lingua, vel Prælum tulit;
 Sceleris purperium frequens;
 Tot dira capita, tot renascentes Hydras,
 Stravit Britannus Hercules.
 Exilo corpus terere, non poterat frequens
 Arena, Prælum, Fulpsca.

Puillus Atlas in labores sufficit,
 Vegetor a certamine.
 Languebat Pietas nimia pro morbo fuit,
 Pro Phibiti Amore tabuit;
 Sensim peribat, corporis partem sui
 Præmisit Assidue Deo:
 Et cum tot annos prædicans, vita sua
 Attiverat spiraculum;
 Elinguis Anima murmure exist languido,
 Dixitque inauditum Vale.
 Quis Pontificios jam latebris extrahet
 Tenebriones serbicos?
 Quis nunc in aciem provocatos conterit
 Rationis acri Malleo?
 Ille, ille palmam Victor assiduum novam
 Ascensit meritis suis.
 At cum peregit opera militie sue,
 Ruente Roma: contudit
 Seditiorum conglobatum exercitum,
 Et posuit Animam in vulnere.
 Sic, sic, Sacerdos magne, voluisti mori,
 Victoria Holocaustum, Deo.
 Nec unus in vita, nec in morte unus es,
 In te sita est Ecclesia;
 Ruat hæc necesse; cui bases facta est cinis,
 Cujus Columna pulvis est.

*Facies, manipulus frigida terra brevis,
 Myſterium Theologia.
 Sic Diſciplinæ univerſas noveras
 Uti nomen pene ſingulas.
 Vires operibus miſcet & veneres ſuis
 Perita ſcribendi manus;
 Ut inter Artium bæreas diſcrimina,
 Logicumne legis an Rhetora.
 Peritura nullo ſaculo erexit ſue
 Monumenta pietatis: precum
 Ephemerin reliquit, ut noſtris adhuc
 Superſeſſet in votis pius.
 Non præſearum pompa celebrat hunc Rogum,
 Avita non inſigma.
 Ancilla Pietas, juncta famulatio Precum,
 Gemibunda præit Anteambulo.
 Stipata gregibus Artium Theologia
 Inſequitur atro ſymate;
 Tumulo ſuperſtans Hærefes, Anabematæ;
 Opima ſpolia, Schiſmata.
 Nunc, nunc litandum eſt; ſontium buſto ſuper
 Cadat Hecatombe criminum.
 Iterum reſurgat error, Antæus licet,
 Retundet & ſcriptis Pugil.*

*Iter, ite Iambi funebres; licet fatie
 Lugere, quem laudo parum.
 Ite, ite Muſa ſebiles; veſtro fluunt
 Damno minores, lacryma.
 O anima celo reddita; ut te nos ſacram
 Meditando patimur extaſin!
 O innocens umbra, O cadaver ſanctius,
 Quam tu ſepulcrum conſecras!
 Non occidiſti, fallimur; periit Tibi
 Non vita, ſed Mortalitas,
 Aſcende Viſtor; Te ſalutat undique
 Numer oſa turba Syderum.
 Anima frequentes, pars gregis nuper Tui,
 Quas vindicaſti ab Hæreſi,
 Ut te ſtupendis plauſibus circumvolant,
 Et gratulantur hoſpiti!
 Chorus Angelorum, quibus cras ſpectaculum,
 Mundi in Theatro prælians;
 Io Triumphæ concinunt; geminam Io,
 Et Euge perpetuum Tibi.
 Sic, ſic, Beate, ſplendidam in pompam trabis
 Cæli univerſos ordines:
 Tantumque fruëris tu Deo, quantum ſibi
 Sperare fas ſit optimo.*

*E Schola Regia Weſtmonaſt.
 ſic fleuit*

F. GREGORY.

A true Relation of what passed at a
meeting in *Southwark*, between D. Featly,
and a company of *ANABAPTISTS*
October 17. 1642.

After the company were placed, and D. Fealy had made a short ejaculatory prayer to God, to give a blessing to the meeting, a Scotchman began thus :

Master Doctour, we come to dispute with you at this time, Scotch-man: not for contention sake, but to receive satisfaction: We hold that the Baptisme of Infants cannot be proved lawfull by the testimony of Scripture, or by Apostolicall Tradition; if you therefore can prove the same either way, we shall willingly submit unto you.

Are you then Anabaptists? I am deceived in my expectation, I thought that the end of this meeting had been to have reasoned with you about other matters, and that my task would have been to have justified our Communion-Book, & the lawfulness & necessity of coming to the Church, which I am ready to do. Anabaptisme (which I perceive is the point you hold) is an heresie long since condemned both by the Greek and Latine Church, and I could have wished also that you had brought Scholars with you, who knew how to dispute, which I conceive you do not, so far as I guess by your habit, and am informed concerning your professions: for there are but two waies of disputing,

First, by Authority. **Secondly, by Reason.**

First, by authority, if you will dispute in Divinity, you must be able to produce the Scriptures in the Originall Languages.

For no Translation is simply Authentical, or the undoubted word of God.

In the undoubted Word of God there can be no error.

But in Translations there may be and are errors.

The Bible Translated therefore is not the undoubted Word of God, but so far only, as it agreeth with the Originall, which (as I am informed) none of you understand.

A Disputation with Anabaptists,

Secondly, if you dispute by Reason, you must conclude syllogistically in mood and figure, which I take to be out of your element. However, sith you have so earnestly desired this meeting, and have propounded a Question to me I little expected: before I answer yours, I will propound a question or two to you concerning the blessed Trinity, that I may know whether you are well instructed in the principles of Catechism, who yet are so well conceited of your selves, that you take upon you to teach others.

Scotchman.

This Mr. Doctor, is nihil ad Rhombum, we would know of you whether the Baptism of Children can be proved lawfull (as we said before) as it is practised among you.

D. Featly.

Session. 1.

Two questions
of the Trinity
propounded.

Whereas you say this my Question is not *ad Rhombum*, you mistake the matter: For it is *ad Rhombum*, if you know what the phrase meaneth. Is not the forme of Baptisme this, *I Baptize thee in the Name of the Father, the Son, and the Holy Ghost*? Therefore my Questions concerning the Trinity appertain to the Doctrine of Baptisme. Before therefore I answer you concerning the persons fit to be baptized, whether men and women onely in riper years, or children also: to try your skill, I will propound an argument to each of you out of Scripture, concerning the blessed Trinity.

• And first (turning to the Scotchman)

Do you beleve, saith he, that each of the three Persons is God? how then doth Christ *Ioh. 17. 3.* say, that the Father is the only true God?

2. After turning to the other,

Do you beleve that the Holy Ghost proceeds from the Father and the Son? if you do so, how then do you answer the words of our Saviour, *Ioh. 15. 26.* *The Spirit which proceeds from the Father*? there is no mention at all of proceeding from the Son, but the Father only. To the latter of these *Quæties* nothing was answered, by either of them; to the former they both answered. First, the Scotchman.

Scotchman.

We never intend to deny that every person in Trinity is God, for the text you allidge, it proves not what you bring it for.

Here the Text being read, the Scotchman answered, Christ opposeth his Father, as the true God, to all false Gods.

D. Featly.

I do not urge the word *true*, for that indeed is spoken in opposition

opposition to false gods, but the word *only*, and thus I frame the Argument.

If God the Father be the *only* true God, then the Holy Ghost is not God.

But God the Father is the *only* true God;

Ergo, the Holy Ghost is not God.

The Father is said to be the only God in respect of Essence.

This answer contains in it Blasphemy: For if the Father be the *only* true God, in respect of Essence; then is not the Son or the Holy Ghost God in respect of Essence: but that is false and blasphemous, for then the three persons should not be one God in Essence, or in respect of Essence.

Here the Scotchmans answer being exploded, he wrote something, and gave it some there present, and in the mean while one Master Cusin interposing, said.

I come not here to dispute, but to receive satisfaction of some doubts, which if you can resolve me in I shall submit. Now for the place you alledge out of Saint John, I conceive it may be thus answered: Christ spake this as Man, and his meaning is, that his Father is only God, and no creature is so.

It is very true, that *only* excludes all creatures; but whereas you say that these words are spoken by Christ, as Man only, it cannot stand with the Text; for it is added *and whom thou hast sent Jesus Christ*. Christ saith it is life eternall to know the Father to be the *only* true God, and whom he hath sent, Jesus Christ; but it is not life eternall to know Christ only as Man, but as true God and Man, and so a perfect Mediatour: neither is Christ said only the Son of God in respect of his temporall generation, as Man; but also in respect of his eternall generation, as he is the second Person in Trinity; this Answer therefore of yours is not sufficient nor pertinent.

Master Doctour, the company is not satisfied with their Answers, I pray resolve the doubt your self.

I will as soon as they have propounded their objections; for I moved these Questions only to make it appear to the Auditors, how unfit these men are to take upon them the Office of Teachers, who are so imperfect in the Fundamentall points of Catechisme. Now let them propound what Questions they please.

Scotch-man.

D. Feathly.

The venturous

Scotchman

was so stunned

ed with this

blow, that he

gave in, and

spake no more

for a good

space.

Cusin.

D. Peashy.

shall.

See the solu-

tion of these

doubts, in the

additions to

the conference

1746

A Disputation with Anabaptists,

Cusin.
This *Cusin* is
said to be one
of the first that
subscribed the
Anabaptists
confession
printed, 1644.
London.

D. Featly.

Cusin.

D. Featly.

Section 2.

Of the defini-
tion of a true
Church.

Cusin.

D. Featly.

Cusin.

D. Featly.

Cusin.

D. Featly.

Section 3.
That the
Church of
England is a
true Church.

Cusin.

D. Featly.

What is the nature of a visible Church? what is the matter and forme of it? or what is the visible Church of Christ made up of, by Authority of the Scriptures?

Your Question is, *Quid constituit visibilem Ecclesiam?* What makes a visible Church?

Tes,

I answer, according to the Scriptures, and the joint consent of all Protestant Churches in the World, French, Dutch, &c. in the Harmony of Confessions, that the sincere preaching of the Word, and the due administration of the Sacraments, constitutes or makes a true visible Church. The Papists make many notes of the Church, as Antiquity, Universality, Succession, Miracles, and divers other: but the Reformed Churches make but two only, namely, those above mentioned.

What is a true particular visible Church?

A particular company of men, professing the Christian Faith, known by the two marks above mentioned, the sincere preaching of the Word, and the due administration of the Sacraments.

I. the Church of England such a Church?

It is so.

How prove you that?

First, I answer, I need not to prove it, but you are to disprove it. For as *Hooker* teacheth, in his Ecclesiasticall policie, They who are in possession are not bound to prove the right, but they who goe about to thrust them out are to disprove their right, and bring a better title for themselves.

Secondly, yet to give you further satisfaction, thus I prove the Church of *England* to be such a Church.

Every Church in which the Word of God is sincerely preached, and the Sacraments lawfully and rightly administred, is such a Church.

But in the Church of *England* the Word is sincerely preached, and the Sacraments lawfully administred.

Ergo, The Church of *England* is such a Church.

I deny that in the Church of England the Word is sincerely preached, or the Sacraments rightly administred.

I have here two things to prove.

1. That the Doctrine of the Church of *England* is agreeable to Gods Word.

2. The

2. The Sacraments are rightly administred in it.

First, the doctrine of the Church of England is contained in the 39 Articles.

Secondly, the due administration of the Sacraments in the Communion-book. But both the one and the other are agreeable to Gods Word.

Ergo, The preaching of the Word and administration of the Sacraments in the Church of England are agreeable to Gods Word.

I deny that the 39. Articles, and the Book of Common-Prayer are agreeable to Gods Word. Cusin.

1. I will prove that the Book of Articles is agreeable to Gods Word. D. Peasley.

In the Book of Articles; the first which concerneth the blessed Trinity, the 2, 3, 4. which concern the Incarnation of Christ Jesus, his Death and Resurrection, the 5. which concerneth the holy Ghost, the 6. the perfection of Scriptures, and the 18 following, which impugn Popery, are agreeable to Gods Word; and you cannot name any one of the rest which is not agreeable; therefore they are all agreeable. If you know any one that is not agreeable, instance in it, and I wil presently shew how it is agreeable to Scripture.

For the 39 Articles I know not what they are, I never saw them that I remember. Cusin.

Then for ought you know they are all conformable to Scripture. D. Epasley.
at least you can except against none of them. Now for the Book of Common-Prayer, it consists partly of Psalmes, Epistles, and Gospels, partly of Prayers, and the form and manner of administration of the Sacraments. But the former are taken out of Scripture, the latter are agreeable to it. What doe you except against it?

I except against your administration of Baptisme, it is not rightly administred in your Church; for you baptize children, and that is not agreeable to Gods Word: If you say it is, how doe you prove it by Scriptures? Cusin.

This D.F. undertook to prove out of Scripture, but before he alledged any text of Scripture for it, another Anabaptist interposed.

Anabaptist.

Section 4.
That the Magistrate may
compell men
to come to
Church, and
serve God
there according
to his Word.
D. Featley.

You say your Church is a true Church; that cannot be: for the true Church compells none to come to Church, or punishes him for his conscience, as the Church of England doth.

Josiah was supream Governour of the true Church in Judah and Israel, but Josiah compelled all Israel to come to the house of God, and worship there; 2 Chr. 34. 33. So Josiah took away all the abominations out of all the Countries that appertained to the children of Israel, and compelled all that were found in Israel to serve the Lord their God.

Erro, Men may be compelled by the civill Magistrate to the true worship of God.

Anabaptist.

Josiah compelled them to come to Jerusalem; but that Law is not now in force.

D. Featley.

There is a threefold law of God delivered by Moses.

1. Ceremoniall. 2. Judicall; and 3. Morall. The Ceremoniall and Judicall are not now in force, but the Morall is; and Josiah did this by the command of the Morall law. For the text saith, not that hee compelled them to come to Jerusalem; but, to serve the Lord their God, which is a duty required by the Morall law, and the law of Nature. For though the place of Gods service and the manner be changed, yet the substantiall worship of God still remains, and Princes are now as much bound to compell their subjects to the true worship of God, as Josiah was. And moreover it is to be noted, that Josiah did this by vertue of a Covenant, which hee made before the Lord, to walk after the Lord, and keep his Commandements; with all his heart and all his soule, 2 Chron. 34. 31. And the Spirit of God sendeth this testimony after him; 2 Kings 23. 15. Like unto him there was no King before him, that turned to the Lord with all his heart, and with all his

Here this third soul, and with all his might, according to the law of Moses; which words have an apparent reference to that first and great commandment, blank't, and, to Deut. 6. 5. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might; which law is morall and perpetuall as starts up another doubt. all grant.

Anabaptist.

Prove that any ought to be compelled by the Gospell.

That which Josiah did agreeably to the morall law, bindeth us under the Gospell; for Christ in the Gospell both repeateth and confirmeth this Commandement of Loving the Lord with all our heart,

heart, and all our soul, calling it the first and great Commandment, Mat. 22. 37, 38. Therefore our Princes are as much bound as *Josiah* was, to compell their subjects to serve the true God. Yet farther, to give you satisfaction, I will prove that it is agreeable to the new law to compell men to come to Church, and hear Gods Word, and receive the Sacraments, for this Christ teacheth in the Parable recorded by St. Luke c. 14. 23. *Of a King who made a great Supper, and had many guests, and when they made excuses, hee said to his servants, Go to the high ways, and hedges, and compell them to come in, that my house may be full.*

To this nothing being answered, Dr. Featly proceeded in his Argument.

Besides this command in the Parable, thus I prove that you ought to come to our Churches; the Apostle commandeth, *Rom. 13. 1. Let every soul be subject to the higher powers, and Heb. 13. 17. Obey them that have the oversight of you, and submit your selves, for they watch for your souls, &c.* To which if we add those places in *1 Tim. 2. 2. & 1 Pet. 2. 13, 14.* an undeniable Argument may be framed, to convince your conscience, after this manner.

All lawfull Superiours, either temporall or spirituall, commanding lawfull things, are to be obeyed.

But your lawfull Superiours in Church and Common-wealth require you to come to our Church, which I proved to be a true Church of Christ.

Ergo, you ought to obey them, and you sin against God by your disobedience to lawfull authority, if you come not.

The Word of God doth not command us to come to your Steeple-houses, Antabaptist. the King hath nothing to do to command us in that kind.

The King hath power to command you in all things that are lawfull, and not repugnant to Gods Word: (indeed if hee should command any thing against Gods Word, you ought rather to obey God then man, by the example of the Apostles in the *Acts 4. 19.*)

But it is a thing lawful and no way repugnant to Gods Word, but most agreeable, to come to our *Steeple-houses*, (as you call them) where the servants of God assemble on the Lords day and other times, to worship him in spirit and truth.

* Anabaptist.

D. Featley.

Anabaptist.

Here the Anabaptist yeldeth the buckler, viz. That the Magistrate ought to be obeyed when he commandeth men to hear Gods Word in the Church.
D. Featley.
This was the Plea of the old Donatists.
Section 5.

That the Anabaptists have no Church.
Anabaptist.
D. Featley.

Ergo, the King hath power to command you to come to our Church.

* *The King makes an Idoll of the Church, where doth Christ command us to come to it?*

Where he commandeth us to hear the Word preached; for in our Church the Word of God is preached, and therefore there we ought to hear it.

I am not so averse, but if one of our Society should preach in Olaves or Mary Overies Church, I would hear him, I would come where the Church is gathered, for therein I obey Christ.

Then you will hear none but one of your society, as if your society were the true Church, and none of the true Church but those of your society. I have proved already that wee have a true Church among us, but you have none.

For where there are no lawfull Pastors, nor Flocks, there is not a true Church.

But amongst you there are not lawfull Pastors, nor Flocks.

Ergo, No true Church.

We have amongst us lawfull Pastors.

There are no lawfull Pastors but those who are sent, *Rom. 10. 15.*

No man ought to assume unto himself that honour, but he that is called, as was Aaron, *Heb. 5. 4.* all Presbyters are to be made by imposition of hands, *1 Tim. 4. 14. & 5. 22. 2 Tim. 1. 6.*

But your Pastors have no sending, no calling, no imposition of hands on them.

Ergo, You have no lawfull Pastors.

Anabaptist.

None amongst us teach, but they have Ordination; for they are elected, examined, and proved.

D. Featley.

Have you no imposition of hands of the Presbytery?

Anabaptist.

Wee are not bound to tell you; if you will come to our Church you may see.

Cusin.

I pray you Mr. Doctor come to the point: how prove you the Baptisme of children to be lawfull by the Word of God?

D. Featley.

It seems you will willingly fall upon no other point but this of Anabaptisme; which Heresie was condemned neer fifteen hundred years agoe. Here, after a long space, the Scotch-man puts in a word, saying,

Section 6.
Of the christening of children.

Not sixteen hundred yeers agoe.

If it were but a thousand, it is long enough, being condemned *D. Fearley*.
by the whole Christian Church, Greek and Latine.

Sir, that is neither here nor there, you know what the woman of Samaria said, John 4. Our Fathers worshipped in this Mountain, and ye say, that at Jerusalem is the place where men ought to worship; they continued in an error above 2000 years. *Cusin.*

You are mistaken in your Chronologie, for there were not *D. Fearley*.
2000 years between Jacob and Christ. But to let that your error passe, the Samaritans indeed were in an error a long time; but this is no error, but a doctrine of truth, that children ought to be baptized.

There are three sorts of Arguments of great force with all understanding men; the first and chiefest from

1. Scripture.
2. From consent of the universall Church.
3. From evident reason.

I will prove all these for the baptisme of Children.

We desire to have it proved by Scripture.

Our proofs out of Scripture are of two sorts; some probable, *Scotch-man;*
D. Fearley, some necessary.

First probable; as where it is said in the *Acts* 16. 33. That the Apostle baptized the Gaoler with all that belonged to him, and Lydia and her household, *Acts* 16. 15. and *1 Cor.* 1. 16. that he baptized the household of *Stephanus*; and in a whole household in all probability there were some children.

I cannot tell that; let us heare your necessary proofes out of Gods *Scotch-man;*
Word.

There is as good ground, reason, or warrant for the baptizing *D. Fearley.*
of children now, as there was of old for circumcising them. But *Deut. 10. 16.*
children under the Old Testament were to be circumcised, many *Iosh. 5. 2, 8, 9.*
plain places there are where that was commanded.

Ergo, Now by the same warrant they are to be baptized.

We deny that there is the same warrant or ground now for the baptizing *Scotch-man;*
of children, that there was of old for the circumcising of them. For there is
an expresse command for circumcising of children; but there is none for the
baptizing of any but those who can hear the Word preached, Mat. 28. Goe
teach and baptize.

1. That which Circumcision was in the old law to the Jewes, *D. Fearley*
that

that is Baptisme now to us, the Sacrament of entrance into the Church; for so S. *Augustine* and all sound Divines hold, that our sacrament of Baptisme answereth theirs of Circumcision, as the sacrament of the Lords Supper doth their Paschall Lambe.

2. Circumcision was instituted, as appears, *Rom. 4. 11.* to bee a seale of the righteousness of faith. But for the same end also was Baptisme instituted, to be a seal of the covenant of Grace, and the free remission of our sins by faith. And though children in the old law before eight dayes had not actuall faith, nor could make profession thereof, yet they received the sacrament thereof. Therefore by the same reason children under the Gospel, though they have not actuall faith, nor can make profession thereof, yet may and ought to receive the sacrament of Baptisme, which is a seal of the covenant of grace, and righteousness by faith.

To this Argument drawne from Analogie, the Anabaptists answered nothing at all.

Scotch-man.

Children ought not to be baptized, because there is no command for it.

D. *Fealey.*

Mark, I pray, how uncertain they are in their grounds; sometimes they say that children are not to be baptized, because they have not actuall faith, which I overthrew but even now; sometimes because there is no commandment for it. Which as the future Arguments disprove, so see a punctuall refutation of this Answer, *Infra Art. 2. ob. 1.*

Scotch-man.

Prove it by Scripture that they ought to be baptized.

D. *Fealey.*

So I will: first I will alledge you the text of scripture, and then frame my Argument from it; the place of scripture is, *John 3. 5.* Verily, verily, I say unto you, * except a man be born of water, and of the Spirit, he cannot enter into the Kingdome of God: My Argument from this place for the baptizing of Infants, is this:

* Although some of our latter Commentators of good note under-

stand not this text of Baptisme, but of a spirituall Laver or grace of the Spirit, washing and cleansing the heart, as if Christ in this text used the figure called *by Sea's Saviour*, like to that, *Acts 14. 13.* and *Mat. 3. 11.* Baptizabit vos spiritu sancto & igni: Yet S. *Augustine* and the more ancient Expositors understand it of Baptisme, and we must not depart from the letter where it may stand; neither will this interpretation more conclude the absolute necessity of Baptisme to salvation, then those words of our Saviour, *Mat. 16. 16.* He that beleiveth and is baptized shall be saved; all that can be inferred from both is, that baptisme is the ordinary means of salvation, and that Baptisme is so far necessary, as well *ratione præcepti* as *ratione medii*, no orthodox understanding Protestant ever denied, neither is there any reall controversie between the Protestants and Papists in this point, but onely verball, as Dr. *Reynolds* excellently clearly proveth in his Lectures, *De censura Apocryphorum.*

If none can enter into the Kingdome of God, but those that are born of Water and the Spirit; that is, those that are baptized with Water, and regenerated by the Spirit; then is there a necessity of baptizing of children, or else they cannot enter into the Kingdome of God, (that is, ordinarily; for we must not tie God to outward means.)

But the former is true.

Ergo, the latter.

By this your reason it would follow, that all that are Baptized are regenerated, and none regenerated but those who are baptized; what becomes then of those who die without Baptisme?

I conceive the same of them as of those among the Jewes who died before they were circumcised; wee leave them to the mercy of God, conceiving charitably of their salvation, because the children of the faithfull are comprized in the covenant, *Gen. 17. 7. & Acts 2. 39.* and the Apostle saith, *They are holy, 1 Cor. 7. 14.* All that I will conclude from this place, is, That no children enter into the Kingdome of heaven by the ordinary way chalked out by Christ, but those who are baptized; or, which comes all to one, that the sacrament of Baptisme ought to bee administred to children, as the ordinary means of their salvation.

This Text speaks not of children, but of men; children are not men.

Cusan.

You might as well and better say, that women are not men; and doe you think that women ought not to bee Baptized? This Text speaks of children, as well as those in riper years, male, or female; for, as the Apostle speaketh, *In Christ there is no difference of sex or age.*

Dr. Featley.

All that are to enter into the Kingdome of God, ought to bee born of Water and the Spirit.

But children enter into the Kingdome of God as well as men of riper years.

Totum enim est regnum celorum.

Ergo, children ought to be born again with water, &c.

How prove you that children enter into the Kingdome of God?

Mat. 19. 14.

All those that are holy enter into the kingdome of God.

Anabaptist.

But the children of the faithfull are holy, *1 Cor. 7. 14.*

Dr. Featley,

Ergo, they enter into the Kingdome of God.

The Apostle meaneth that such are not Bastards.

Anabaptist.

At

See the refutation of this Answer in the censure of a book intitled, *The vanity of Childrens Baptisme.*
Infra & Artic.
2. Arg. 8.
D. Featly.
Anabaptist,

At which the company laughing, as a ridiculous answer, as if all that were not bastards were holy; or that no children could be holy in the Apostles sense who were base born: Another Anabaptist came in, and propounded a question concerning Lay-mens preaching.

I will prove unto you M. Doctor, that neither you, nor such men as you are ought to preach, but such only ought to perform that office of preaching, as are appointed by us.

How prove you that?

Those who are ordained Ministers by ungodly men, ought not to Preach. But you and others as you are, bee ordained by ungodly men.

Ergo, You ought not to preach.

D. Featly.

I deny both your Propositions. First, because although wee should suppose the Bishops who ordained Ministers, to be ungodly men, yet if they were themselves lawfully ordained, and had power of Imposition of hands, the Ministers ordained by them, may and ought to discharge their function. *Judas* the Apostle, and *Nicholas* the Deacon were ungodly men; yet the Ministeriall acts they did, either in preaching the Word, or administering the sacraments, were never accounted void. Secondly, I deny that our Bishops were ungodly men.

Anabaptist,

They that persecute good men are ungodly.

But all your Bishops persecute good men.

D. Featly.

Ergo, The Bishops are ungodly men.

I answer: first, some of our Bishops never persecuted any man; as namely, the Archbishop of *Armagh*, and Bishop *Potter*. Secondly, though some of our Bishops by their places, as they were High-Commissioners, punished some by mulcts, imprisonments, or other censures; yet they persecuted no godly man, but executed justice upon Delinquents: namely, factious Schismatics, that disobey the Kings Ecclesiastical laws, and disturbe the peace of the Church.

Anabaptist.

Yea, but they are good men whom your Bishops persecute, and you cannot except the Bishop of Armagh; for when I was called in question before the High Commission, the Primate of Ireland sate there, and by silence gave consent.

D. Featly.

The Primate of Ireland was never a Judge in our High-Commission

mission in England, as it is well knowne : sometimes he might sit with the rest, but hee had no power to give sentence in the High Commission in England; and if I might know truly for what cause you were brought into the High Commission, I doubt not but to prove the sentence given against you to be just; for you are one who come not to Church, nor will hear our Preachers, but only some of your own sect, and those no better then meer Lay-men.

Wee doe not read of any such distinction in the Word of God, as Lay-men and Clergy-men, these are Popish distinctions; the word Lay is not in all the Scriptures.

No more is the word Trinity, nor Sacrament, nor many others read in the Scripture, yet the sense of them is there, and so is the distinction of Clergy and Laity; for God commandeth that the people should learne the Law from the Priests mouth; the Priests were no other then the Clergy, and the common people the Laity.

Their Priesthood was not the same with yours.

It was the same for substance, but not for ceremony and manner of worship; their Priesthood was typicall, ours Evangelicall; they by the figures of the ceremoniall law fore-shewed Christ to come, we preach that Christ is come.

Can you prove any such distinctions in the New Testament?

We can: for we read in the New Testament of Pastours and flocks; they who feed with the Word, are the Clergy; and the flocks, who are fed, are the Laity. All are not Pastours or Teachers, 1 Cor. 12. 29. *Are all Apostles? are all Prophets? are all Teachers?* That is, all are not so.

Deacons preached, they were Lay-men, therefore may Lay-men preach; Anabaptist. Instance in Steven, &c.

The Deacons were not meere Lay-men, but men full of the Holy Ghost, and of wisdom, upon whom the Apostles laid their hands, Acts. 6. 6. Prove that any preached who had not imposition of hands.

Here that Anabaptist failing, Cusin undertook it, saying;

In the 8. of the Acts we read plainly, that, after that great persecution of the Church at Jerusalem, they were all scattered abroad throughout the Regions of Judea, and Samaria, except the Apostles;

E

and

Anabaptist.

Section 7.

Of the distinction of the Clergy and Laicks.

D. Featley.

And that none may exercise the function of a Minister of the Gospel, without a speciall calling thereunto.

Anabaptist.

D. Featley.

Anabaptist.

D. Featley.

D. Featley.

Cusin.

A Disputation with Anabaptists

and that they who were scattered abroad went every where, preached the Gospel; and that God gave a blessing to their preaching it is plain, *Act.* 11. 13. Again, (Peter saith) *1 Pet.* 4. 10. As every man hath received the spirit, even so minister the same one to another, as good Stewards of the manifold grace of Christ. If God hath given us a talent it is our duty to improve it.

D. Featly.

They that were scattered and preached the Gospel, were such as the Apostles had laid hands on, and sent to preach, and among them Philip the Deacon there mentioned. For the Text of St. Peter; he speaketh not there of publike preaching, and administering the Sacraments, which appertaineth only to Pastors by their speciall function; but of edifying one another, and teaching and admonishing in private, according to the Precept of

1 *Thess.* 5. 11.

St. Paul, *Coloss.* 3. 16. Let the Word of God dwell richly among you, in all wisdom, teaching and admonishing one another: this was no publike preaching or expounding of the Word, but godly conference in private houses with those whom they met, such as every godly Master of a family useth in his house, instructing his children and servants the best that he can, telling them their duty out of Gods Word. It is true, in time of persecution wee read of one *Fruementius* a Lay-man, who in his travells converted some to the Christian Faith, confirming the truth of Christian Religion by Scriptures.

Cusa.

That is all we desire to doe, as *Fruementius* did.

D. Featly.

That was no Preaching publicly by vertue of a Pastorall function, or expounding Scriptures, but holy conference and exhortation; such as that of *Aquila* and *Priscilla*. And the Historiarian addeth, after the Church had notice how God blessed *Fruementius* his labours, in turning many Heathen to Christianity, the Bishops sent Ministers unto them, to confirme them, and administer the Sacraments unto them, and himsele also received holy Orders, to accomplish that work which hee had so happily begun.

Another
Anabaptist.

The Scripture puts no difference betwixt publike and private; it is as lawfull to worship God in a private House, to Preach there, as in one of your Steeple-Houses.

D. Featly.

The Apostle puts a difference, *1 Cor.* 11. 22. What? Have you not houses to eat and drink in? Or despise you the Church of God?

The

The word in the Originall is Ecclesia, not Templum, which never Anabaptist. signifieth your Steeple-house in all the Scripture.

The word Ecclesia is taken diversly in holy Scripture : Some- D. Featly. times,

1. For a company of men, and that either of the wicked, as
Psal. 26. 5. *Odi Ecclesiam malignantium;*
Or, of the godly, *Act. 20. 28. & 11. 26, &c.*
2. For the place of their Publike meeting; and so the word
Ecclesia is here taken.

If the people of God meet in a private place, is not that then the House of Anabaptist. God?

There is a publike House of God, that is, a place sequestred D. Featly. from common use, and dedicated to Gods service, and there is a private House of God, as we read, *Rom. 16. 5.* where some of the faithfull privately meet, and that also is called the Church; Greet the Church in thine house : and in such private houses it is lawfull to Preach in time of persecution, but not now, when we have publike Churches for the service of God, to which we may and ought to repaire, and in these Churches no Lay-man ought to preach, nor at all exercise the Pastorall function, either there or any where else. Which I prove by two reasons especially.

First, none ought to take upon them the Office of a Pastour, 1. Reason. or Minister of the Word, who are not able to reprove and convince Hereticks, and all gain-sayers : but your lay and unlettered men are not able to convince Hereticks, and stop the mouthes of gain-sayers, because they can alledge no Scripture but that which is translated into their mother-tongue, in which there may be and are some errors : for, though the Scriptures be the infallible Word of God, yet the Translatours were men subject to error, and they sometimes mistook.

Will you say that those learned men who translated the Bible at Geneva Scotch-man. committed any error in their Translation?

I will; and for instance, *Luk. 22. 25.* in the Geneva Translation D. Featly. on printed 1569. we read, *the Kings of the Gentiles reign over them, and they that bear rule over them are called gracious Lords :* whereas in the Originall it is *Euergetai*, that is, Benefactors, or *ivuytina.* Bountifull; yet this place hath been much urged against the Titles of our Arch-Bishops and Bishops, as if Christ forbade any

A Disputation with Anabaptists

Ministers of the Gospel to bee called by the titles of *Lords* or *gracious*; whereas there is never a word in the Text that signifieth either *Lord* or *gracious*, neither doth Christ there speak only to the Ministers of the Gospel, but to all Christians. Besides this, I could produce many other errours in that Translation, which are corrected in the Kings Translation.

The Anabaptists blasphemy against the Scripture.
D. Fearley.
Anabaptist.

Though we cannot prove the letter to be well translated, that matters not much, for the letter of the Scripture is not Scripture.

That is blasphemy, I pray take notice of it, hee denieth the letter of the Text to be Scripture.

The letter of the Word of God is not Scripture, without the revelation of the Spirit of God; the Word revealed by the Spirit is Scripture.

D. Fearley.

Very fine Doctrine; if God reveale not to us the meaning of the Scripture, is not the letter of the Text Scripture? By this reason, the greatest part of the *Revelation*, and other difficult texts of Scripture should not be Scripture, because God hath not revealed to us the meaning of them.

Here one that stood by demanded of the Anabaptist; How prove you the Bible to be Gods Word?

Anabaptist.

By experience. For, whatsoever is written in the Word of God cometh to passe, concerning Christ and Antichrist; experience is the best Doctour that teacheth us.

D. Fearley.

This reason alone will not prove the Bible to be Gods Word; for Moses saith, *If a false Prophet shall arise, and foretell any thing, and it come to passe, Deut. 13. 2. thou shalt not hearken to the words of that Prophet, for the Lord thy God proveth you: it is true, that argument with others makes a good proof.*

Anabaptist.

There is no false Prophet in Scripture, the Pen-men thereof were all true Prophets, and spake from the mouth of God.

D. Fearley.

I grant you they did; yet by this argument alone, you cannot convince an Atheist, or a Mahometan: for in *Mahomets Alcoran* it is said, that *Mahomet* was a true Prophet, and that the Angel spake to him from God; you see to what a miserable plunge you are put, if you have no more knowledge then merely the translation of the English Bible.

Secondly, for the event of Prophecies you speak of, how prove you the event of them? For the events of the later Prophecies

phesies are not set downe in Scripture; as namely of the destruction of the Temple, and the dispersion of the Jewes into all Nations.

Travellers can testifie the truth of that. Besides, some here, I doubt not, Anabaptist. can witnesse.

I beleeve it; but these travellers their report, and the testimony of those witnesses you speak of, are no ground of our Christian Faith; you see therefore that you are still to seek, and not able to convince any Jew, Pagan, or Mahumetan, out of your translated Bible without other helps of learning, which you want.

Secondly, I prove that none of your Lay-men, who have not received holy Orders, may take upon them the sacred office of Preaching the Word, and administering the Sacraments. The office of a Minister is a holy office, which none may meddle with but those who have a lawfull calling thereunto. To which purpose I alledged divers texts out of the New Testament before: whereunto I will adde the fearfull judgments of God in the Old Testament, which fell upon Lay-men who meddled with the Priests office. As first, the judgment that fell upon Corah, Dathan, and Abiram, Numb. 16. 3. *Yee take too much upon you seeing all the Congregation is holy, every one of them, and the Lord is amongst them: wherefore then lift yee up your selves above the Congregation of the Lord? verse 28. And Moses said, if these men die the common death of all men, or if they bee visited after the visitation of all men, the Lord hath not sent mee. Verse 31. And as soon as he had made an end of speaking all these words, the ground clave asunder that was under them, verse 32. And the earth opened her mouth, and swallowed them up with their families, and all the men that were with Corah, and all their goods. Secondly, Uzzah, who put forth his hand to stay the Arke, 2 Sam. 6. 6, 7. And when they came to Nachons threshing floore, Uzzah put his hand to the Arke of God, and held it, for the Oxen did shake it, verse 7. And the Lord was very wroth with Uzzah, and God smote him in the same place for his fault, and there hee died by the Arke of God. Thirdly, upon Uzziah, who for taking upon him to offer incense, which belonged to the Priests office, was stricken with a Leprosie that clave to him till his death, 2 Chron. 26. 18, 19, 20, 21.*

A Disputation with Anabaptists

And they withstood Uzziah the King, and said unto him, It pertaineth not to thee, Uzziah, to burne incense unto the Lord, but to the Priests, the sons of Aaron, that are consecrated for to offer incense : goe forth of the Sanctuary, for thou hast transgressed, and thou shalt have no honour of the Lord God. Then Uzziah was wroth, and had incense in his hand to burne it : and while hee was wroth with the Priests, the Leprosie rose up in his fore-head, before the Priests, in the house of the Lord, besides the incense Altar. And when Azariah the Chief Priest with all the Priests looked upon him, behold, hee was Leprous in the fore-head, and they caused him hastily to depart thence, and hee was even compelled to goe out, because the Lord had smitten him. And Uzziah the King was a Leper unto the day of his death, and dwelt as a Leper in a house apart, because he was cut off from the House of the Lord. Fourthly, upon the Husband-men, and Heard-men that took upon them to prophesie, Zach. 13. 4, 5, 6. And in that day shall the Prophets be ashamed, every one of his Vision, when hee hath prophesied; then they shall wear a rough garment no more to deceive. But shall say, I am no Prophet; I am an Husband-man; men taught mee to be an Heard-man from my youth up. So you Artificers may be ashamed of your Prophesying, and say, I am a Trades-man; I am no Prophet; men taught mee to exercise a handy-craft from my youth. At this, one Cusin being very angry, said;

Cusin.

Mr. Doctor, I am more lawfully called to preach the Word then you; and that I will prove by Scripture.

D. Featley.

You will have a hard task of it; for neither my name, nor yours are found in Scripture, neither is there any colour in all Gods Word for any Lay-mans preaching; much lesse such an illiterate Artificer as you are.

Cusin.

* Such Saints, as John of Leyden, who had 15 Wives; and Cniperdoling, who died like a beast.

See Steidan, Com. li. 10.

M. Morgan.

D. Featley.

Cusin.

He that is called by Saints to preach, is better called, then he that is called by ungodly men.

* But I am called by Saints.

Ergo, my calling is better then yours.

cc You are like the Pharisees, who justify your selves; What arrogancy and pride is it in you, to terme your Societies a company of cc Saints?

Neither were you called by Saints, nor I by ungodly men.

I am called by those who live in no known sins.

But

But you are called by Bishops, who lived in known sins.

M. R.

Ergo, I am more lawfully called than you.

“Such a company of Saints as you are, two of your holy Society were D. Featley, lately accused for a Rape.

How can you know that none of your Society live in known sins, who cannot say so of your selfe; much lesse of any of them? For I appeale to your own conscience, whether you and they in your prayers to God doe not aske him forgiveness as well for sinnes against conscience, as for sinnes of ignorance; as well for known as unknown sins: besides, have you no idle thoughts, or fleshly lusts, or desires in you?

I doe not deny but I have.

And doe you not know that these are sins?

I know they are.

Then by your own confession you live in known sins.

Though I know them, yet I doe not approve of them.

And can you prove, that he who ordained me approved himself in any known sin? He, who ordained mee, was a learned, grave, and religious Bishop, who lived and died without spot or taint; and I cannot sufficiently admire your boldnesse, who charge him who ordained me with walking in known sins, and approving them, who knew not the man who he was: take heed of these slanders, the tongue that lyeth slayeth the soule.

Whosoever he was, he was but a particular man, and Christ gave the power of ordaining to his Church, not to any particular man.

Though Christ hath given this power to the Church, yet some particular men in the Church ought to execute this power of late and the Ordination.

The issue of the conference was: first, the Knights, Ladies, and Gentlemen, gave the Doctor great thanks: secondly, three of the Anabaptists went away discontented, the fourth seemed in part satisfied, and desired a second meeting; but the next day, conferring with the rest of that Sect, hee altered his resolution: and neither he, nor any of that Sect ever since that day troubled the Doctor, or any other Minister in the Borrough with any second challenge.

Cusfn.

D. Featley.

Cusfn.

D. Featley.

Cusfn.

D. Featley.

Cusfn.

D. Featley.

Here it grew

late and the

Conference

brake off.

Additions to the former Conference.

IN the Conference above mentioned, D.F. promised to prove the Baptisme of Children. 1. By Scripture. 2. By consent of the universall Church. And 3. by evident reason. And the Arguments drawn from the first head, he prosecuted, but was not permitted at that time to urge the arguments drawn from the second and third heads: yet because they were desired by some persons of note, it was thought fit they should be added to the former.

D. Feat/y.

The consent
of the Catho-
licke Christian
Church for
the baptism of
Infants.

Next to the arguments drawn from expresse testimony of Scripture for the Baptisme of Children, wee have a most forcible Argument drawn from the consent of the universall Church, testified by their constant practise of admitting Children to Baptisme, even from the Apostles dayes unto this present. This Argument, if it be well weighed, is of very great moment, and may convince the conscience of any ingenuous Christian. For no Christian doubteth, but that the Apostles were inspired by the Holy Ghost, and Christ promised his Spirit to lead his Church into all truth; which promise he hath hitherto made good in such sort, that it cannot be proved that ever the whole Church of Christ universally erred; it is true, particular Churches have erred, and may erre, and generall Councils, which the Schooles terme the representative Church, are subject to error, and have sometimes decreed heresie and falshood for truth; but the formall Church as they speak, that is, all the Assemblies of Christians in the world, cannot be impeached with error at any time: whence I thus frame my argument.

That which the Apostles in their days began, and the whole Christian Church scattered over the face of the whole earth, hath continued in all ages, and all countries where Christianity hath been, and is professed, cannot be an erroneous practise.

But the Catholick Christian Church, in all places and ages, even from the Apostles times, hath admitted the children of faithfull parents to holy Baptisme.

Ergo, the practise of Christening Children cannot bee erroneous or unwarrantable, as the Anabaptists teach.

The

The major or first Proposition is already sufficiently proved; the minor or second Proposition is proved by the testimony of *Origen* for the Greek Church, and *Saint Augustine* for the Latine, and the Ecclesiasticall stories in all ages. *Origen* in his Commentary upon the sixt Chapter of *Saint Paul* to the *Romans*, having alledged the words of the Prophet *David*, *Psalme 51. 5. I was born in iniquity, and in sin hath my mother conceived me*: addeth, *Propter hoc Ecclesia ab Apostolis Traditionem accepit parvulis dare Baptismum*: for this reason, (namely, because all are conceived in sinne) the Church hath received a Tradition from the Apostles to administer Baptisme to little Infants. And *Saint Augustine*, *l. 10. de genesi ad literam, c. 23. Consuetudo matris Ecclesie in baptizandis parvulis non spernenda est, nec omnino credenda esset nisi Apostolica esset Traditio*: The custome of our Mother the Church, in baptizing Infants, is no way to be sleighted or rejected; neither were it at all to be beleaved if it were not an Apostolicall Tradition. As for the continuance of it, the History of all ages of the Church confirms it; neither can there be brought an instance in any Christian Church in the world that denyed Baptisme to Children, till this Sect arose in Germany, since the Reformation began there, in the dayes of *Henry* the eight.

After the testimonies of Scriptures, and the practise of the Catholick Church, we have a third prooffe drawne from evidence of Reason; against which if it be excepted that the eye of Reason in matter of Faith is but dim; and therefore that such arguments are no way convincing: I answer that it is true, that such arguments drawn from reason, as have no other ground but Philosophicall axioms, or sensible experiments, are of little force in matter of Faith, which is above Reason; but such Reasons as have ground and foundation in Scripture, and are firmly built upon those foundations, are of exceeding great force, and such are those I purpose to alledge.

Arguments drawn from reason for christening children.

1. Where the disease is, there ought the remedy to be applyed.

But the disease, to wit, originall sin, is in children, as well as men. For, *all have sinned in Adam, Rom. 5. 12. and are by nature the children of wrath, Eph. 2. 3.*

Ergo, the remedy, which is Baptisme, ought to be applyed to Children as well as Men.

2. Those who are comprised within the Covenant of

F

grace,

A Disputation with Anabaptists

grace, ought to be admitted into the Church by Baptism. For to them appertain both the promises of the New Testament and the seal thereof, which is Baptism.

But the children of the faithfull are comprised within the Covenant of Grace, *Gen. 17. 7. I will establish my Covenant between me and thee, and thy seed after thee, for an everlasting Covenant.*

Ergo, Children ought to be admitted into the Church by Baptism.

3^{ly}, No means of salvation ought to be denied to the Children of the Faithfull, whereof they are capable.

But Baptism is an outward means of salvation, whereof Children are capable under the Gospel, as well as the Children of the Jewes were capable of circumcision under the Law.

Ergo, Baptism ought not to be denied to Children.

4th, All those who receive the thing signified by Baptisme, ought to receive the outward signe. It is the argument of Saint Peter, *Acts 10. 47. Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as wee?*

But the Children of the Faithfull receive the thing signified by baptism; to wit, regeneration and remission of sins.

Ergo, they ought to receive the signe; to wit, the baptisme of water.

The proposition or major part is proved already: the assumption or minor is thus proved: Christ bade children to come to him, and be blessed them; (and said) of such is the Kingdome of God, *Mathe 10. 16.* and that their Angels continually behold his Fathers face in Heaven, *Mat. 18. 10.* and unless the Anabaptists will grant that children are regenerated, and receive remission of sins, they must needs hold that all children are damned, which is a most uncharitable and damnable assertion.

The ANABAPTISTS Objection.

Yea, but the Anabaptists object, *Mat. 28. 18. Goe teach all Nations, baptizing them.* Whence they would inferre that none are to be baptized but those to whom the Gospel hath before been preached; and consequently, that children ought not to be baptized before they can hear and understand the Gospel preached to them.

ANSWER.

ANSWER.

1. The setting preaching before baptizing doth no more prove that preaching must alwayes goe before baptism, then the naming repentance before faith, (*Mark 1.25. Repent and beleve the Gospel*) proves that repentance goeth alwayes before faith, which the Anabaptists themselves hold not.

2. Christ setteth in that place preaching before baptizing, for two reasons, neither of which make any thing against the baptism of Children. The first is, because it is the more principall act of the Ministeriall function, for it is preaching which through the operation of the holy Spirit begetteth Faith, which the Sacraments only confirm; preaching draweth the instrument as it were of the Covenant between God and us, whereunto the Sacrament is set as a seal. Secondly, because Christ there speaketh of converting whole Nations to the Christian Faith, in which alwayes the preaching of the Word goeth before the administration of the Sacraments. For, first men believe, and after are admitted to Baptism, but after the parents are converted, their children being comprised within the Covenant are admitted to Baptism, and whensoever any Proselyte is to be made, this course is likewise to be taken, they must profess their Faith before they be received into the Church by Baptism: but the case is different in children, they have neither the use of reason to apprehend the Gospel preached unto them, nor use of their tongue to profess their Faith, and God requireth no more of them then he hath given them; the like course God himselfe took in the old Law, before any men of riper years were Circumcised, the commandment of God was declared, and his Covenant made known unto them, but children were circumcised the eight day, before they were capable of any preaching unto them, or such Declaration.

Nothing remaineth, but that the two objections concerning the doctrine of the Trinity in the beginning propounded by D.F. for no other end, but to try how well verst these ring-leaders of the Anabaptists were in the more necessary points of Catechism, be answered:

The first was framed out of *John. 17. 3. This is life eternall, to know thee to bee the onely true God, and whom thou hast sent, Jesus Christ. If the Father be the only true God, how is the*

or
Son of the Holy Ghost very God? hereunto the Anabaptists gave two answers: the first, blasphemous: the second, insufficient and impertinent, as appears in the beginning of the conference. The true answer is, that Christ, *John 17.* prayeth to God, and not to any of the three Persons particularly: For though he useth the word *Father, v. 1.* yet *Father* is not there taken for the first Person in the Trinity, but as a common attribute of the Deity, as it is also taken, *Mat. 6. 9. Our Father, ver. 14. Your heavenly Father, Gal. 1. 4. God and our Father, James 1. 27. Before God and the Father, 1 Pet. 1. 17. If you call him Father, who judgeth without respect of persons:* So then the meaning is, O God, Father of Heaven and Earth, *This is life eternal, to know thee, to be the only true God, and whom thou hast sent, Jesus Christ.* According to which interpretation, this Text is parallel to that of the Apostle, *one God, and one Mediatour betwixt God and man, the Man Christ Jesus, 1 Tim. 2. 5. **

* Yet if any conceive that the words *Father* and *God* are not here taken essentially, but personally, there may be yet given a second answer, out of *Brecomandus a Lutheran, tract. De Deo Filio p. 154. Deum alloquitur qui pater est, quod filium habeat ante omnia secula ex ipso genitum, & qui potentia summa & æternus, æternus & æternus gloriaque plane divina eminuit atque splenduerit apud Patrem antequam hic mundus existeret. Quando ergo Christus Patrem nuncupat solum verum Deum, phrasi hac docere vult solum Patrem esse unicum illum & verum Deum, qui filium habet ut omnipotentem ita æternum, quippe potentem glorificari gloria quam habuit antequam mundus esset. Quo sane sensu nemo nostrum est qui non facile concedat solum Patrem esse illum verum Deum, seu divinitatis illam personam quæ filium habet omnipotentem & æternum,*

The second Objection was out of *Iohn 15. 26. The Spirit of truth which proceedeth from the Father.* If the Spirit proceed from the Father only, how do we say in the Nicene Creed, and that other of *Athanasius*, and in the Letany, which proceedeth from the Father and the Son? To this none of the Anabaptists gave any answer at all, yet the Answer is very easie: for the Spirit is said to proceed from the Father in the place above alledged, because he proceedeth from the Father originally, not because he proceedeth from the Father only, for he is elsewhere called the Spirit of the Son, as well as of the Father, *Gal. 4. 6.* And in this very Text, *Iohn 15. 26.* it is said, the Spirit whom I will send you from the Father: which sheweth that the holy Spirit hath a dependence from both. To whom three Persons and one only true God, be ascribed all glory, honour power and dominion, for evermore.

æternus, æternus & æternus gloriaque plane divina eminuit atque splenduerit apud Patrem antequam hic mundus existeret. Quando ergo Christus Patrem nuncupat solum verum Deum, phrasi hac docere vult solum Patrem esse unicum illum & verum Deum, qui filium habet ut omnipotentem ita æternum, quippe potentem glorificari gloria quam habuit antequam mundus esset. Quo sane sensu nemo nostrum est qui non facile concedat solum Patrem esse illum verum Deum, seu divinitatis illam personam quæ filium habet omnipotentem & æternum,

A Tractate against the *Anabaptists*.

CHAPTER I.

Of the name and severall sorts of Anabaptists.

THe name *Anabaptist* is derived from the Preposition *an* and *baptizo*, and signifieth a rebaptizer: or at least such an one who alloweth of, and maintaineth re-baptizing: they are called also *Catabaptists* from the Preposition *κατὰ* and *baptizo*, signifying an abuser or prophaner of Baptism. For indeed, every *Anabaptist* is also a *Catabaptist*: the reiteration of that Sacrament of our entrance into the Church, and seal of our new birth in Christ, is a violation and depravation of that holy Ordinance.

Of these *Anabaptists*, or *Catabaptists*, who differ no more then *Bavius* and *Meivius* (of whom the Poet elegantly writeth, *Qui Bavium non odit, amat tua carmina Mevi*) *Alstedius* maketh fourteen sorts: 1. the *Muncerians*, 2. the *Apostolicall*, 3. the *Separatists*, 4. the *Catharists*, 5. the *Silents*, 6. the *Enthusiasts*, 7. the *Libertines*, 8. the *Adamites*, 9. the *Hutites*, 10. the *Augustinians*, 11. the *Eucheldians*, 12. the *Melchiorites*, 13. the *Georgians*, 14. the *Menonists*.

But in this, as in other things, he is more to be commended for his diligence in collection, then for his judgment in election. For although there are Schismaticall and Hereticall persons, that have near affinity with *Anabaptists*, known by all these names: yet these are not so many distinct and severall sorts of *Anabaptists*. For some of these differ only in respect of their Doctores and Teachers, and not of their Doctrines, as the *Muncerians*, *Hutites*, and *Menonists*; others were Hereticks, more ancient then the *Anabaptists* properly so called: as namely, the *Apostolicall*, the *Catharists*, the *Adamites*, and *Enthusiasts*; though, as I shall shew hereafter, some of our present *Anabaptists* trench upon their heresies: the *Augustinians*, *Melchiorites*, and *Georgians*, are *Anabaptists*, & aliquid amplius: though they agree with them in their maine doctrine of re-baptizing.

Guil. Malmf.
De gest. reg.
Angli. l. 5.
Mibi debeat
collectionis gra-
tiam, sibi habeat
electionis ma-
teriam.

baptizing, yet they goe beyond the ordinary Anabaptists, holding farre more damnable tenents then they. For the *Augustinians* beleeve that none shall enter into Paradise till the Prince of their Sect, *Austine the Bohemian*, shall open the way. The *Melchiorites* expect *Melchior Hofmannus* to come with *Elias*, to restore all things before the last day. The *Georgians* blasphemously boast, that their Master *David George* was a holy person, composed and made of the soul of Christ, and the third Person in the Trinity. Lastly, he omitteth one sort of Anabaptists, called *Hemerobaptists*, who in the Summer time *quotidie baptizabantur*, were christened every day : *senserunt enim aliter non posse hominem vivere, si non singulis diebus in aqua mergeretur, ita ut abluiatur & sanctificetur ab omni culpa*. To leave therefore these detestable Sectaries, whom to detect is to confute, and to name, is everlastingly to brand : there are but three only sorts, to whom that name properly and peculiarly appertaineth.

Gastius de Anabap. exord. p. 50.

1. The first broached their Doctrine about the yeare 250. which was this : That all those who had been baptized by *Novatus*, or any other Hereticks, ought to be rebaptized by the orthodox Pastors of the Church.
2. The second broached theirs about the year 380. which was this : That none were rightly baptized but those that held with *Donatus*, and consequently, that all other, who had received Baptisme in the Catholicke Church, by any other save those of his party, ought to be rebaptized.
3. The third broached theirs in the year 1525. which was this : That Baptisme ought to be administred to none, but such as can give a good account of their Faith; and in case any have been baptized in their Infancy, that they ought to be rebaptized after they come to years of discretion, before they are to be admitted to the Church of Christ.

For the first sort, though their opinion and practise were erroneous, yet some conceive, ——— *causas habet error honestas*, that they had very plausible pretenses for it ; namely, that Hereticks were miscreants, and had no place themselves in the true Church of God; and that therefore they had no power by their Baptisme to admit any into it : that they had not the Holy Ghost, and therefore could not conferre the gifts thereof upon

upon any: that they were foul themselves, how then could they by their Baptisme wash others clean? *ἐκκαθάρσει, αὐτοὺς ἕαυται ὁ ὁ Θεός.* *Erasm adag.* Against this opinion and practise of theirs, Pope Stephen mainly opposed himself, and in a Synod held at Rome condemned it, as being repugnant to the Tradition of the Church; which, as he affirmeth, receiveth Hereticks upon their submission, and recantation of their Heresies, without rebaptizing them. But *S. Cyprian*, a famous Bishop in *Africa* in those dayes, and afterward a glorious Martyr, took Pope Stephen to task, refuted his argument drawn from unwritten Tradition by Scripture, and in a provinciall Synod held at *Carthage*, whereof he was President, *Anno Dom.* 258. with the joint suffrages of 87. Bishops, condemns the sentence of the Roman Synod, and determines the flat contradictory thereunto; namely, that the Baptisme administred by Hereticks was invalid and null; and that all that had no better Baptisme ought to be brought again to the Font, and be christened anew, and no other wayes to be accounted Members of the true Church. And truly *Erasmus*, in his Preface to his Edition of *Saint Cyprian*, affirmeth it to be an *even lay* between both opinions; and that though the Church in later ages took part with *Stephen*, yet that they might as well have confirmed *Saint Cyprians* opinion, without any prejudice at all to the Catholick Faith. Howbeit, with *Erasmus* his good leave be it spoken, whosoever shall dive deep into the point, and ponder what *Saint Austine* hath written in his exquisite Tractates against the *Donatists*, especially in his third Book, where professedly he scans all the arguments alledg'd by *Saint Cyprian*, and his Colleagues in the above-named their Synod at *Carthage*, will finde that *Saint Cyprian* had the better parts and gifts, but yet the worst of the cause; and therefore in the first and most celebrious Councell of *Nice* it is ordered, *can.* 8. that the *Catharists* or *Novatians*, who shall renounce their Heresie, and seek to be reconciled to the Church, shall be received by imposition of hands, without requiring any new Baptism of them: yet in the nineteenth Canon it is decreed, that if the Hereticks, called the *Paulians*, (taking that name from *Paulus Samosetenus*) flie to the Catholick Church, *as a Banished* that they shall be rebaptized by all means. By which seeming *contra*

De bap. con.
Don. l. 3 c. 4. 5.
6. & l. 7. 8. 9.

Syn. Nic. c. 19.
in r. d. m.
as a Banished
αὐτοὺς ἕαυται ὁ ὁ Θεός.
contra

contradiction of the decrees of this most sacred Synod, as it were by the collision of flint stones, the fire of truth is thus clearly beaten out. That we must distinguish of Hereticks, whereof some destroy the foundation, as the *Paulians*, *Gnosticks*, *Casaphrygians*, and the like; others held the foundation, but built upon it Hay and Stubble, as the *Catharists* and *Novatians*, and such Hereticks as had a right belief in the blessed Trinity, and the Natures and Offices of Christ, yet upon this good seed, *supereminantur zizania*: some depraved the essentiall forme of baptism prescribed by our Saviour, as did that *Arrian* of whom *Nicephorus* writeth; that after he had used an hereticall kinde of forme, and dipt his hand in the Font to Christen the Child, all the water suddenly vanished away: Others though they had all the water suddenly vanished away: Others though they had ill opinions concerning other Articles of Faith, yet were right in doctrine of the Trinity, and maintained the true forme of baptism; and all those, who were baptized by these latter sort of Hereticks, the Church held their Baptism good, and therefore did not rebaptize them when they received them into the Church, but only enjoined them publicly to renounce their errors, but those who had been baptized by the former sort of Hereticks, in regard their baptism was indeed no baptism, the Church appointed agreeably unto this decree of the Synod of *Nice*, that they should not be admitted without a new baptism.

For the second sort of *Anabaptists*, they were farre worse then the former; for they made a separation from the Catholick Christian Church, holding that none were members thereof, but those that held with *Donatus*, all other they accounted no Christians; and therefore, if any were converted, or rather perverted to their heresie, they christened them again. The former sort of *Anabaptists* were accounted only erroneous and schismaticall; but not hereticall, but these were stigmatized for hereticks also, and that deservedly, for confining the Church of Christ only to *Africa*, and their Sect there: they consequently denied a main Article of the Creed, (*viz.*) *Credo sanctam Ecclesiam Catholicam*, I beleve the holy Catholick Church, and the communion of Saints. Yet with these Hereticks and Schismatics, our *Jacobites*, *Brownists*, and *Barrowists*, symbolize: for,

L. 10. hist. c. 35.
 Refert quendam
 Episcopum Ar-
 vianum nomine
 Deum bapti-
 zasse in nomine
 patris per fili-
 um in spiritu
 sancto; et addit
 miraculose acci-
 disse, ut aqua
 quae ad baptis-
 mum parata e-
 rat repente in
 detestationem
 Arianae here-
 ses, quam ille
 praeferat ver-
 bis profiteri in-
 condebat, dispa-
 ruerit.

as the *Donatists* refused communion with the Catholick Church, in regard of some scandals they observed in it, so do these separate from the true Church of England in regard of some abuses; and, as they term them, Popish corruptions in it. As they excluded all from hope of salvation, who were not of their pure precise Sect, so these go not much behinde them in their uncharitable censures of all those who are not of their fraternity; and as Saint *Austine* complains of the *Donatists*, that wheresoever they bore sway, they brake downe the Communion Tables (which he there metaphorically termeth Altars) and defaced the Churches: So we have had but too just cause to complain of the like outrages committed by some of the Zealots of that strain, though some of them of late have not escaped the heavy judgement of God for it.

For the third sort of *Anabaptists*, they have sunke deeper in the former Quagmire, and are drowned over head and ears in it. For they not only nullifie all Baptism, administred either by Romish Priests, or Orthodox Protestants, but condemn baptizing of children simply, which neither the first nor second sort of *Anabaptists* did; for both the *Novatians* and *Donatists*, yea, and *Pelagians* too, though they denied originall sinne; yet they all allowed and practised the Baptism of Infants. The Author of this third and worst sort of *Anabaptists*, was, as some say, * *Muncerus*; as others, a *Balthazar Pacimontanus*, against whom *Zwinglius* wrote; as others, *Carlostadius*; but I subscribe to *Melancthon*, who lived in those times, and could not but be very well acquainted with those passages which fel out near the place of his residence. And he affirmeth, as I said before, that *Nicholas Stock* was the first that broached *Anabaptisme* in Germany. This *Stock* affirmed, that God spake to him by an Angel, and revealed his will to him in dreams, promising him the place of the Angel *Gabriel*: in this mans School was *Tho. Munzer* bred, who kept such a racket in *Alstet*, a City in the borders of *Thuringia*, and after him *John Leyden*, and *Cnipperdoling*, who in the year 1532. infected and infested also *Munster*; wherein, though they Consul'd it, and King'd it for a time; yet in the end, were taken, pinched with fiery Pincers, and after stabb'd to the heart with Daggers, and their bodies shut up in iron Cages, which were hung upon the highest steeple in *Munster*, where

* *Poetan. Cat. haeret. & p. Anabaptista originem trahant a Donatistis, proximo tamen superioris temporis auctor fuit Tho. Monetaeius seu Muncerus. A. 1525. Sleidanus com. l. 10. Cavis ferrois illigantur, fustibus, & ad summam turrim orbis exponuntur.*

See Eudæmon
Iohan. Apolog.
Garneti.

where they dance in the air. And as Garnet the Jesuite, the great Patron and practiser of equivocation in his life time, is said to have equivocated in some sort after his death, for two faces of his were shewed by the Roman Catholicks; the one upon an iron pole, the other upon a Straw: so these Ring-leaders of the Anabaptists, who stickled so much for rebaptizing in their life time, have been a thousand times rebaptized since their death, by every showre of rain beating through their iron lettice.

CHAP. II.

Of the errors of the Anabaptists both common to other Sects, and those which are peculiarly their own.

THose who have raked into this mud, finde severall beds of these slippery Eels, or rather indeed Lampreys; for they have all of them some string or other of poison in them. Their errors they ranke into three kinds.

1. First, Ecclesiasticall, or in point of the Church, or matter of Faith.
2. Secondly, Politicall, or in point of policy, or matter of State.
3. Thirdly, Oeconomical, or in point of family-government.

First, their Ecclesiasticall errors, such as peculiarly concern the doctrine or discipline of the Church, are,

a Pontan. Catal.
heret. in verbo
Anabap. dicunt
Christum per
Mariam editum
ut uirum se
penetrat, vel per
venalem pluviam
in terram fer-
tur. b Iohannem esse peccatum originale. c Pueros non esse baptizandos, Gassius de Anabap. exord.
p. 100. dicitur baptismum parvulorum esse ex Diabolo, & Papa signum. d Pont. ib. qui in tene-
ris annis baptizati fuerunt, sunt rebaptizandi.

First, a that Christ took not flesh from the Virgin Mary, but that he pass through her as the Sun-beams doe through glass, or rain through a spout.

Secondly, b that there is no originall sin.

Thirdly, c that children ought not to be baptized.

Fourthly, d that such as have been baptized in their infancy, ought to be rebaptized when they come to years of discretion.

Fifthly,

Fifthly, *e* that lay-people may preach and administer the Sacraments, *Gastius*, p. 35. *Anabaptiste sumunt sibi omnes predicandi officium.*

Sixthly, *f* that men have free-will, not only in naturall and morall, but also in spirituall actions.

Seventhly, *g* that absolution and the Church-peace ought to be denied to such who are fallen into any grievous sin; yea, though they repent of it.

Eighthly, *h* that *Luthers* doctrine is worse then the Popes.

Secondly, their *Politick* errors in matters of State, are,

First, *i* that the People may depose their Magistrates and chief Rulers. *Sleid. ib. licere plebei in Magistratum arma sumere.*

Secondly, *k* that a Christian with a good conscience may not take upon him, or beare the office of a Magistrate, or keep any Court of Justice.

Thirdly, *l* that none may administer an Oath to another.

Fourthly, *m* that no Malefactors ought to be put to death.

Thirdly, their *Oeconomick* errors, are,

First, *n* that no man hath a propriety in his goods, but that all things ought to be held in common.

Secondly, *o* that it is lawfull to have more Wives then one at once.

Thirdly, *p* that a man may put away his wife, if she differ from him in point of Religion, and be not of their Sect.

These indeed are the most of their known errors, yet all the *Lampreys* are not found in these beds, there be some straglers; and to the end that none of them escape, we will put them all as it were into two great Weels. All the errors of the Anabaptists are of two sorts.

e Pont. ib. docendi parus sibi sumunt. Sleid. com. l. 10. ca. na peracta rex panem singulis porrigit his verbis, Accipite, comedite: regina poculum porrigens, Bibite, inquit, annunciate mortem Domini.
f Pont. ib. liberum in spiritualibus esse hominis arbitrium.
g Sleid. p. 256. Lapso peccatori denegant absolutionem.
h Sleid. ib. Lutherum & Pontificem Romanum aiunt esse falsos Prophetas, Lutherum tamen altero deitorem.
i Pont. catal. Libertatem per principes extingam armis esse vindicandam.
k Pont. ib. Christiano non esse licitum gerere Magistratum vel tenere imperium.

l Sleid. l. 10. Non licere Christianis in foro contendere, non iurandum dicere. *m Pont. ib. Facinorosos a Magistratibus ultimo supplicio affici non debere.* *n Pont. ib. Oportere facultates esse communes.* *o Sleid. l. 10. Non licere Christianis habere quid proprium.* *p Pont. ib. Licetum esse ducere plures uxores.* *q Pont. Licere proprias uxores relinquere, si ad dogmate Anabaptistarum abhorreant.* *Sleid. loc. supcit. Dicunt Matrimonium illorum qui vera fide non sunt illustrati pollutum esse atque impurum.*

First, such as they hold in common with other Hereticks.

Secondly, such as are peculiar to their Sect.

First, concerning the common errours, we are to note, that as the wild Beasts in *Africa* meeting at the rivers to drinke, engender one with another, and beget strange Monsters; whence is that Proverb, *Semper Africa aliquid apportat novi*: so divers kinds of Hereticks and Schismatics meeting together at unlawfull Conventicles, and having conference one with the other, have mingled their opinions, and brought forth *mongrell* heresies. Epiphanius instanceth in divers ancient Hereticks: but I shall onely at this time in those Hereticks I am now to deal with, *viz.* the last and worst sort of *Anabaptists*; these joine their opinions, and if I may so speak, engender,

First, *q* with the *Millenaries*; and their joint issue is, That Christ before the day of Judgment shall come down from Heaven, and reign with the Saints upon earth a thousand years; in which time they shall destroy all the wicked, *binding their Kings in chains, and their Nobles in links of Iron.*

Secondly, *r* with the *Catharists* or *Novatians*; and their joint issue is, That they are a communion of all Saints, and that none that hath fallen into Idolatry, or any other grievous crime, for which he hath been excommunicated, ought to be restored upon his repentance to the Church.

Thirdly, *s* with the *Donatists*; and their joint issue is, That in the true Church there are no scandals, or lewd and vicious livers; that the Church of God is confined to their Sect; that we ought to separate from all assemblies of Christians, wherein there are any abuses or scandals, yea, though the Church alloweth them not, but seeketh to reform them; that all such as have been baptized by any other then those of their Sect, ought to be rebaptized.

Fourthly, *t* with the *Priscillianists*; and their joint issue is, That Christ took not flesh from the Virgin *Mary*.

Fifthly, *u* with the *Adamites*; and their joint issue is, That

Erasmi. Adag.
q Sleid. l. 10.
Tradunt inter
alia, regnum
Christi futurum
esse ejusmodi
ante supremum
judicii diem, ut
pii & electi reg-
nent, impiis om-
nino delitis, &c
r Sleid. com
l. 10. p. 256.
Lapso peccatori
denegant abso-
lutionem.
f Compend. Al-
sted. Huittase
solos jussitant
filios eterna
felicitatis disti-
a Iohanne Hu-
ta, &c.
t Alsted: com-
pend. Melchio-
ritze Discipuli
Melchioris
Hofmanni
quem in die
Dominicum E-
lia preconem,
praesolantur:
Mariam Virgi-
nem non Christi
parentem, sed
velut canalem
fuisse docent.
u Alsted. compend. *Octava secta Anabaptistarum est eorum qui Adamita vocantur, qui vestem omnem execrantur, quae data sit in penam peccati, a quo se credunt immunes.*

clothes

clothes were appointed not so much to cover shame, as to discover sin; and that therefore they being such as Adam was in his innocency, ought to goe naked and not to be ashamed.

Sixthly, x with the *Apostolici*, that is, a sort of Hereticks, who perversly and preposterously imitated the first Christians in the dayes of the Apostles; and their joint issue is, That none ought to possess any lands or goods to himselfe, but that they ought to have all things in common. This was *Muncerus* his doctrine at *Alset*, and it very much took with the common people; who presently left working, and what they wanted they took by force from them that had it.

x *Sleid. l. 10. Ad bonorum communicationem homines adigendos, non enim licere Christiano aliquid proprium habere, sed omnia omnibus esse d. bere communia.*

Seventhly, y with the *Enthusiasts*; and their joint issue is, That the Scripture is not our only rule of faith, and manners, but that God revealeth his will to his children at this day by visions and dreams: & therefore *John of Leiden*, after he had set himself to sleep, and had dreamed three dayes and nights, when he awaked, feigned himself speechless, and called by signs, with *Zachary*, for a table-book, or pen and ink, and there writeth down certain positions as revealed to him from God, and commanded the Preachers to publish them: the first and principall whereof was, that a man was not tyed to one Wife, but that he might have more; and this doctrine he put presently in practice, marrying three Wives at once, and 15. before he left.

y *Sleid. l. 10. Post 10. Leidenis ad quicquid tempore composuit & totum triduum somniat; expegefactus nulum verbum facit, sed chartam poscit, in eaque duodecim viros describit, & dogmata quadam proponit concinatoribus, viz. virum non esse devinctum uni uxori, &c.*

Eighthly, z with the *Jesuites*; and their joint issue is, That it is lawfull for the people to lay hands upon the Lords anointed, and depose and slay hereticall and wicked Magistrates: the *Jesuites* hold this to be lawfull, after a declaration and sentence of deprivation by the Pope; the *Anabaptists* upon a revelation from one of their Prophets. And this doctrine the *Anabaptists* practised in the year 1527. and pulled down all Magistrates where they had any strength.

z See the history of the *Anabaptists*, printed at London. *Sleid. l. 5.*

Ninthly, with the *Arminians*; and their joint issue is, That there is no originall sin, or at least, that none is damned for it alone; that election is upon foreseen faith and repentance; that God giveth all men sufficient grace to be saved; that man hath free-will of himselfe either to accept or refuse Gods grace: that Christ died indifferently for all; that a true beleever who is in the state of grace, may fall away totally and finally.

Tenthly,

Tenthly, with the *Brownists* or *Barrowists*; and their joint issue is, That there ought to be a parity in the Church; that the government by Archbishops and Bishops, &c. is Popish and Antichristian; that the Service and Ceremonies of the Church are idolatrous and superstitious; that in regard of these and such like abuses and corruptions, the Church of England is no true Church of Christ, and consequently, that all that have a care of their souls must of necessity separate from her.

Author histor.
Anabapt. Printed
1642. Sleid.
l. 10. Non licere
Christianis in
foro contendere.
Alst. compend.
Respuunt vin-
dictam publi-
cam, & aiunt
nefas esse ullo
modo arma
sumere.

Eleventhly, with a peculiar Sect, called the *Separati*; and their joint issue is; That no Christian may go to Law, or in any case to right himself by arms or violent means.

Secondly, such as are peculiar to their Sect, and these are six.

First, that none are rightly baptized, but those who are dipt.

Secondly, that no children ought to be baptized.

Thirdly, that there ought to be no set form of Liturgy or prayer by the Book, but only by the Spirit.

Fourthly, that there ought to be no distinction by the Word of God between the Clergy and the Laity, but that all who are gifted may preach the Word, and administer the Sacraments.

Fifthly, that it is not lawfull to take an Oath at all, no not though it be demanded by the Magistrate.

Sixthly, that no Christian may with a good conscience execute the office of a civill Magistrate.

ARTIC. I. Concerning DIPPING.

ANABAPTIST.

NOne are rightly Baptized but those who are Dipt.

THE REFUTATION.

See Edward
Barber his trea-
tise of Bap-

Though Dipping may be used in Baptisme; and if the childe be strong, and the weather and climate temperate, it is very
tisme or Dipping, wherein it is clearly shewed, that the Lord Christ ordained Dipping; printed, London, 1641. and a Treatise intituled, *The vanity of Childish Baptisme*, wherein it is proved (so saith the Title-page) that Baptizing is Dipping, and Dipping Baptizing, printed London 1642. by A. R. idem p. 12. They that have the administration of Baptisme without Dipping, have not the Baptisme of the New Testament.

U. sic to be used, and the Church of England both alloweth it, and practiseth it; yet it is no way necessary, or essentiall to Baptism: neither ought they who have been washed or sprinkled according to the form prescribed by our Saviour, *In the name of the Father, and of the Son, and of the Holy Ghost*, by a lawfull Minister, by any means be re-baptized; which I prove.

ARGUMENT I.

That which Christ, who is the Author and Ordainer of Baptisme, requireth nor, cannot be necessary or essentiall to the right administration of the Sacrament.

But Christ no where requireth Dipping, but only *Baptizing*; which word, as *Hesychius*, and *Stephanus*, and *Scapula*, and *Budeus*, the great Masters of the Greek tongue, make good by very many instances and allegations out of Classick writers, importeth no more then Ablution or washing (*Baptizo*, say they in their Lexicons and Commentaries, *Abluo, id est lavo, purifico, lavatio, ablutio*) which may be done without Dipping.

Ergo, Dipping is not necessary to the right administration of Baptisme.

ARGUMENT II.

If the words, *Baptize* and *Baptisme*, are often used in holy Scripture where the persons or things said to be Baptized were not Dipt; then certainly Dipping is not necessary to Baptisme; neither will the word *Baptize* inforce any such thing.

But the words *Baptize* and *Baptisme* are used in Scriptures, where neither the persons nor things were Dipt, as appears by these texts of holy Scripture; *Mat. 3. 11. Hee shall baptize you with the Holy Ghost and with fire*; which promise, *Act. 1. 5.* is applyed to the *Coming down* of the Holy Ghost in the shape of fiery tongues; and *Act. 2. 3.* It was fulfilled when the Apostles were filled with the Holy Ghost, and spake with other tongues; yet were they not Dipt into that fire that came downe from Heaven, but as the text saith, *the cloven tongues like fire sat upon each of them.* And again, *Mat. 20. 23.* Christ foretelling his Disciples that they should partake with him in his sufferings; and drinke deep of the

No necessity of Dipping in Baptisme.

Mar. 10. 38.

cup of trembling, expresseth it by the phrase of *Baptizing*, saying; *Ye shall bee baptized with the Baptisme that I am baptized with*: yet neither was Christ, nor any of his Disciples, that we read of, *dip* into blood, but only sprinkled, washed, or besmeared therewith likewise Mar. 7. 48. we read of *Bath* (not *dive*) *word* for word, *baptismes of cups, pots, tables, or beds*: yet cups or pots when they are washed or rinsed, (as viz. at a pump) are not necessarily dip into the water, but only water poured into them, and upon them, with rubbing, &c. And for tables and beds, they are not washed by Dipping; for in mens houses they have no commodity of so great lavers or broad wells, wherein tables may be *Dip*; and the *dipping*, especially of *beds*, will doe them more hurt then good. Lastly, we read, 1 Cor. 10. 2. of *baptizing in the cloud*, and Heb. 9. 10. of *dragoes* *Bath* (not *dive*) *Baptismes or Washings*, and carnall ordinances imposed on the *Jews*, until the time of reformation, yet were not the *Jews*, who are said to be baptized, *dip in the cloud*, but they were only washed with it as men are in a showre of rain; neither did *Moses* in the ceremoniall Law prescribe different kinds of *Dippings*, though hee did severall kinds of cleansing, purifying or washing, nor did the Apostle deliver any doctrine of many *Dippings*, but ablutions.

Ergo, Dipping is no way necessary to Baptisme.

ARGUMENT III.

If the thing, or spirituall act or grace signified by Baptisme, may be sufficiently exprest without *Dipping*, then is not *Dipping* necessary in Baptisme: for the whole use of the sign in Baptisme, and in all other Sacraments is but to represent the thing signified, and inwardly wrought upon the soul by the means of that ordinance of God.

But the thing signified, to wit, the cleansing of the soule from the guilt and filth of sin, may be sufficiently exprest by washing or rubbing with water, and so putting away the filth of the flesh, 1 Pet. 3. 21. without any plunging or *Dipping* of the whole body, or any part thereof.

Ergo, Dipping is not necessary in Baptisme.

ARGU-

And Heb. 6. 2.
The doctrine of
Baptisme.

ARGUMENT IV.

Sprinkling may be done, and is usually, without any Dipping at all.

But the outward act of Baptisme representing the inward ablu-
tion of the soule is expressed in holy Scripture by *sprinkling*, *sprinkle clean*
Heb. 9. 13. *The blood of buls and goats sprinkling the unclean sanctifieth water* *then will*
to the purifying of the flesh, Heb. 10. 22. *Having our hearts sprinkled* *And ye shall be*
led from an evil conscience, and our bodies washed with pure water, *clean. Ex. 26. 2.*
1 Pet. 1. 2. *Through the sanctification of the Spirit, and sprinkling of the*
blood of Jesus Christ. We shall sprinkle many nations. Eze. 36. 25.
Ergo, the outward act of Baptisme may bee rightly performed
without any Dipping at all.

ARGUMENT V.

Baptisme is a Sacrament, though not of absolute necessity, yet of
very great, (as all confesse) and it falleth out often that it
ought to be administred to sick and infirm persons, even some-
times lying upon their death-bed, they making profession of
their Faith, and earnestly desiring it.

But in such case these infirm persons cannot after the manner of
the *Anabaptists* be carryed to Rivers or Wells, and there be *Dipt*
and plunged in them, without evident and apparent danger: yet
may they safely be baptized by sprinkling, or gentle rubbing
with water.

Ergo, Sprinkling, or rubbing the flesh with water in the name
of the Trinity, by those who have authority and commission
from Christ, is sufficient without any Dipping at all.

ARGUMENT VI.

All the Sacraments of the Church may and ought to be admini-
stred without giving any just scandall.

But the resort of great multitudes of men and women together
in the evening, and going naked into Rivers, there to be *plun-*
ged and Dipt, cannot be done without scandall, especially
where the State giveth no allowance to any such practice, nor
appointeth any order to prevent such foul abuses as are like at
such disorderly meetings to be committed.

Ergo, the Sacrament of Baptisme ought not to be administred
with such plunging or Dipping.

Necessity of Dipping in Baptism.

The Objections of the Anabaptists answered.

Now let us hear what they can say for their Dipping, and with what weak bulrushes they fight against the truth.

First, they object, that the word Baptize is derived from *Baizo*, signifying, to Dip, or Die; therefore say they, washing or sprinkling with water is not Baptizing, but plunging the body, or the head at least in water.

But we answer first, out of *Aquinas* and the Schoolmen, *in verbis non tam se habendum ex quo, quam ad quid sumantur*, in words wee are not so much to respect from whence they are derived; as how they are used: as we see the branches of trees spread much farther then the roots, so the derivative words are often of a larger extent or signification then their primitives: for instance, *καταχυσαι* is derived from *χυναι*, and signifieth originally and properly, *Catechizing*, or such a kind of teaching wherein the principles of Religion, or of any Art or Science are often inculcated, and by continuall sounding and refreshing beat into the ears of children and novices: but yet it is taken in holy Scripture in a larger sense, not onely for *Catechizing* of Children, but instructing men of riper years in the doctrine of salvation, as *Luk. 11. 4.* That thou mightest know the certainty of those things, *μετ' ἐν καταχυσαι*, wherein thou hast been instructed, and *Act. 18. 25.* *καταχυσας τὴν ὁδὸν τοῦ Κυρίου*, This man was instructed in the way of the Lord: and *Act. 21. 24.* *ἐν καταχυσαι μετ' αὐτοῦ*, Whereof they have been informed concerning thee, & *1 Cor. 14. 19.* *ἵνα καταχυσαι*, Follow the things wherewith one may edifie another: and *Gal. 6. 6.* *καταχυσαι ἑαυτὸν τῇ διδασκαλίᾳ*, Let him that is taught in the Word communicate to him that teacheth him. In like manner, the word Prophecy is derived from *προφητεω*, which signifieth originally and properly to foretell things future: yet it is taken, in the New Testament especially, in a larger sense, for all such as reveal the will of God, and declare his promises, as well past and already fulfilled, as to be fulfilled hereafter, as namely, *1 Cor. 14. 4.* Every man praying or prophesying, having his head covered, dishonoureth his head, *1 Cor. 14. 1.* Desire spiritual gifts, but rather that ye may prophesie, and verse 3. Hee that prophesieth, speaketh unto men to edification, to exhortation,

Necessity of Dipping in Baptisme.

42

to comfort, verſ. 31. *Too may all prophesie one by one.* verſ. 32. *The ſpirits of the Prophets are ſubject to the Prophets.* So the word Baptize, though it be derived from *Batizo*, to dip or plunge into the water, and ſignifyeth primarily ſuch a kind of waſhing as is uſed in bucks where linnen is *Plunged* and *Dipt*: yet it is taken more largely, for any kind of waſhing, rinfing, or cleaſing, even where there is no Dipping at all, as *Mat. 3. 11. & 26. 22. Mar. 7. 4. & 16. 38. Luk. 3. 16. Act. 1. 5. & 11. 16. 1 Cor. 10. 2.*

Secondly, *Batizo*, from whence Baptize is derived, ſignifieth as well to *Die* as to *Dip*: and it may be, the holy Ghoſt, in the word Baptize, hath ſome reference to that ſignification, becauſe by Baptiſme we *change our hie*; for as *Varro* reporteth of a river in *Bœotia*, that the water thereof turneth ſheep of a dark or dun colour into white: ſo the ſheep of Chriſt which are waſhed in the Font of Baptiſme, by vertue of Chriſts promiſe, though before they were of never ſo *dark, ſad, or dirty colour*, yet in their ſouls become *white and pure*, and are as it were *new Died*: therefore admitting that in the word Baptize there were ſomething of *Carritio* to Dip or in *candidum*, *Die*; yet it will not follow, that it neceſſarily ſignifieth *Dipping*, for it may aſwell imply this ſpiritual *Die*, to which no *Dipping* is neceſſary.

Solinus 12. Varro reſert in Bœotia flumen eſſe cujus bauiſu ovillum paucis ſi fuſci ſi coloris vertitur in candidum.

2.

- Secondly, they argue from the example of Chriſt, and *John*, *Object. 2.* and of *Philip*, and the Eunuch: *Jeſus*, ſay they, and *John* went both into *Jordan*, and there *John* baptized *Jeſus*, and likewise *Philip* and the Eunuch went both down into the water, and there *Philip* baptized the Eunuch; therefore ſay they, ſprinkling, or waſhing with water will not ſuffice, but the parties that are to be baptized ought to goe into the water, and there be *Dipt* over head and ears.

But we answer, Firſt, an example of Chriſt, or his Apoſtles, without a precept doth not neceſſarily bind the Church, as may be proved by many inſtances, ſo Chriſt walked his Diſciples feet before his ſupper, and hee adminiſtered it at night, and to twelve men only, and no women, yet wee are not bound ſo to doe. In the Apoſtles dayes widows were maintained to ſerve the Church at the publique charge, yet wee are not bound to have ſuch. Likewise the firſt Chriſtians ſold their poſſeſſions, and goods, and parted them to all men, and lived together, and had

H^o 3.

all

No necessity of Dipping in Baptisme.

all things common, *Acts* 2. 44. yet are not we obliged so to doe.

2. Secondly, the reason is not alike: at the beginning Christians had no Churches, nor Fonts in them, and therefore they were constrained to baptize in such places where were store of waters: besides, the climate of *Judea* is far hotter then ours, and men of riper years that were converted to the Christian Faith were baptized in great multitudes, and they might without any danger goe into the Rivers, and be baptized after such a manner: but now the Gospel having been long planted in these parts, we have seldome any baptized but children, who cannot without danger to their health be dipt and plunged over head and ears in the Font, or Rivers, especially if they be infirm children, and the season very cold, and the aire sharp and piercing.

Object. 3.

Lastly, they urge the custome of many ancient Churches, in which a threefold dipping was used, and if they dipt those that were baptized three times, it should seem they thought dipping very necessary.

Sol. 1.

But we answer, First, that what those ancients did, they had no precept for it: and if they follow some of the ancients in dipping the baptized, why doe they not follow the example of all the ancient Churches in Christening children?

2.

Secondly, those ancient Churches, which used the *trina immersio*, (they speak of) did it for this end, to expresse the three Persons, which may as well be done by thrice sprinkling, or washing the baptized, as well as thrice dipping. But the truth is, that neither is requisite, because the Trinity is sufficiently expressed in the very form of baptisme, when the Minister saith, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*

3.

Thirdly, we answer with the Apostle, that though some of the ancients had such a custome for a time; yet now we have no such custome, neither the Churches of God, *1 Cor.* 11. 16. *I may add*

4.

that seeing the Trinity is sufficiently recognized in every form of baptisme, the reason to baptize in Unity, either dipping or once sprinkling is preferable to of Trine immersion, or thrice sprinkling.

ARTIC.

ARTIC. I.
Concerning the Baptisme of Children.

ANABAPTIST.

NOne ought to be baptized but those that professe repentance and faith; *Edw. Barber, Title page,*
and consequently no children ought to be christened.

THE REFUTATION.

The children of such parents as professe Christian religion, and are members of the visible Church, sith they are comprised within Gods Covenant made to the faithfull children of Abraham and their seed, may and ought to receive the seal of that Covenant, which was Circumcision under the law; but now is Baptisme, which I prove.

ARGUMENT I.

That which extends * to all Nations, belongeth to children as well as men: for children are a great part, if not the half of all Nations.

But Christs command of baptizing extendeth to all Nations, ** All Nations in the Scripture phrase compriseth children as well as men, as Gen. 18. 18.*
Mat. 28. 19. Goe therefore teach all Nations, baptizing them: and Mar. 15. 16. Preach the Gospell to every creature: He that believeth and is baptized shall be saved.

In thy seed shall all nations be blessed, & Psa. 117. 1. Praise him all ye nations; and esse-
Ergo, Christs command of baptizing belongeth to children, and they ought to be baptized as well as men.

where; for certain it is that thousands of children were blessed in Abrahams seed as well as their beleeving parents: and children are commanded to praise the Lord, Psa. 82. Ex ore infantum & lactentium; and Psa. 148. v. 12. Young men and maids, old men and children, praise the Lord.

ANABAPTISTS Answer.

Christs command extends only to such as are capable of teaching and instruction, which children in their infancy are not: for Christ saith, teach all Nations, baptizing them.

REPLY.

First, the words of our Saviour are not *discipulis* teach, but *discipulos*, that is, make Disciples: and though children in their nonage cannot be taught, yet they may be made Christs Disciples by being admitted into his schoole, their parents giving their names

to Christ, both for themselves and their families. And in Christs precept, teaching doth not goe before, but follow baptizing, ver. 20. *teaching them to observe all things, &c.* which is punctually observed in the **Children of the faithfull**, who, after they are baptized, when they come to yeers of discretion, are taught to *observe all things whatsoever Christ hath commanded.*

Secondly, though children in their infancy are not capable of teaching, or instruction, because therein they must be active, both by apprehending what is delivered to them, and assenting to the truth thereof: yet are they capable of baptism wherein they are merely passive, being washed in the name of the Trinity, prayed for; and blessed, and received into Christs congregation: this may fitly be illustrated by Circumcision, which by the command of God was to be administr'd to children at the eighth day, though then they were no way capable of teaching or instruction in the spirituall meaning of that outward sign made in their flesh: and our argument drawn from the analogy of Baptisme and Circumcision, may be truly called, in regard of the Anabaptists, *pons asinorum*, a bridge, which these asses could never passe over; for to this day they could never, nor hereafter will be able to yeeld a reason why the children of the faithfull under the Gospel are not as capable of baptism, as they under the Law of circumcision. If they alledge that these cannot be taught, being but sucklings; neither could they. If they alledge, that these know not what is done unto them, nor have any sense at all of the Sacrament: neither had they, save that they felt the pain of the knife, as these doe the coldnesse of the water, and often shed tears at the Christening, as the others did at their circumcising. If it be further said that they were of the seed of Abraham, according to the flesh, it may be truly rejoined, that these are of the seed of Abraham according to the promise, and his children as he is the Father of the faithfull, and so they have the better title of the two.

Thirdly, it is no way safe to defer baptism till riper yeares: for by this means millions of children might goe out of this world without the ordinary means of their salvation, which were an unsufferable, if not a damnable abuse: for though we like not of that rigid opinion of the Schooles ascribed to

S. Augustine,

Of which see
more Argu-
ment.

S. Augustine, who in that regard was styled *durus pater infanum*, that children dying unbaptized, are necessarily damned; yet we must take heed of declining to the other extrem, in denying baptism to be the ordinary means of salvation for them, and thereby sleighting our Lords Precept. It is true: God is not tyed to his own Ordinance, he may, and in charity we beleeve, doth save thousands of the children of the faithfull, who are *fil borne* or dye before Baptisme; neither will he punish the childe for that which it is no way guilty of: yet Gods ordinance tyes us, and the parents and governours are guilty of a hainous crime before God, who, in contempt of Christs command, or through errour of their judgment take not care for their childrens baptism, and thereby deprive them of the ordinary remedy of that originall malady in which they are conceived and borne.

ARGUMENT II.

None ought to exclude the children of the faithfull out of the kingdome of Heaven.

But by denying them Baptisme (as much as in us lieth) we ex- Iohn 3.5:
clude them out of the Kingdome of Heaven. For as Christ See this Argu-
affirmed to Nicodemus, and confirmed it with a double oath, ment con-
or most vehement asseveration, *Amen, Amen, or Verily, verily,* med *supra* in
(I say unto thee) *except a man be born of water, and the Spirit, he* the disputatio,
cannot enter into the Kingdome of Heaven. and the adver-
saries exceptio

Ergo, we ought not to deny them baptism.

against it, answered, p. 10.

ANABAPTISTS Answer.

The words of our Saviour concern men in riper years, not children; (he saith) except a man, not, except a child be borne again.

REPLY.

First, Christ by *man* there understandeth the species of mankind, comprehending all ages and sexes: for otherwise they might as well exclude all women as children from Baptisme, because it is said, except a *man* be born, not, except a woman; but the words immediately following make cleare case, that Christ by *man* understandeth all singular persons contained under the species of mankind, whether male or female, young or old; that (saith he) *which is born of flesh is flesh*: but certain it is, children are properly born of flesh, as men; and after they are borne of flesh, they are first children before they are men.

is *ad hoc* not it.

I

Secondly,

Childrens Baptisme justified.

Rev. 21. 27.

Secondly, this regeneration by water Christ speaks of is to take away the filth of sin, that so they may be capable of entering into the kingdom of Heaven, into which there shall in no wise enter any thing that is defiled: but children before their regeneration by water are defiled as well as men. And therefore Christ prescribes this remedy to them as well as men. That children are died as it were in the grain, and stained from their Mothers womb, is clearly proved by many pregnant texts of holy Scripture; as namely, *Psalm 51. 5. Behold I was borne in iniquity, and in sinne hath my mother conceived me;* and *John 3. 6. That which is borne of the flesh, is flesh;* and *flesh and blood cannot enter into the Kingdom of Heaven,* *1 Cor. 15. 50. and Rom. 5. 12. By one mans sinne entered into the world, and death by sinne, and so death passed upon all men;* * in whom, or for that, *all have sinned,* *1 Cor. 15. 22. In Adam all dye;* and *Eph. 2. 3. We were by nature the children of wrath, even as others.* All that are sentenced to death are guilty of sinne; but children as well as men in Adam were sentenced to death, else no children should dye. Again, that which comes by nature is common to all who partake of that nature; but the Apostle teacheth us, that by nature we are the children of wrath; therefore certainly children are not free from sin, which alone makes us the object of Gods wrath.

* 1st Ep.

ARGUMENT III.

They whom the Apostles baptized are not to be excluded from baptism. For what the Apostles did in the performance of their ministeriall function, they undoubtedly did either by Christs command, or by the direction of the holy Spirit, wherewith they were infallibly assisted.

Acts 16. 15. &

33.

1 Cor. 1. 16.

But the Apostles baptized children, for they baptized whole families, whereof Children are a known part.

Ergo children ought not to be excluded from Baptisme.

ANABAPTISTS Answer.

The word household or family is taken in the places alledged for the greater part of the family; neither is it said, that there were any children at all in those families.

REPLY.

First, to refell the first answer, the words of S. Luke are sufficient of themselves; where it is said, that the *Gaoler was baptized,*

Acts 16. 33.

zed, *of his wives, and all that were his, or all that belonged unto him:* therefore not only the major part of his family, according to the false and corrupt glosse of the Anabaptists, but simply and absolutely all that lived under his roof.

Secondly, as it is not said in expresse words, that there were any children in these families, so neither is it said that there were any women or servants; yet no man doubteth but there were of both sexes and conditions, at least in some of these families.

Thirdly, it is to be observed, that it is not said that the Apostle baptized one family, but many; namely, that of *Lydia*, that of the Gaoler and of *Stephanus*; and it is no way credible, that in all these families blessed by God, and converted to the Christian faith, that there should be no women fit to bear children, but all barren and unfruitfull.

Lastly, if there were any children in the families, and the Apostle had not baptized them, he would undoubtedly have excepted them, as he doth in the like case, *1 Cor. i. 14. I thank God I baptized none of you but Crispus and Gaius. I baptized also the household of Stephanas.* He, who is so exact and punctuall in reckoning of those whom he baptized, if he had baptized no children, would have added, *I baptized also the household of Stephanas*, except the sucklings and children there. But the Apostle neither there nor elsewhere excepteth children; therefore being essentiall parts of a family as well as their parents, they must be comprised under the name of the family or household.

ARGUMENT IV.

Such as were circumcised under the Law may and ought to be baptized under the Gospel. For baptism answereth to circumcision, and is called by that name, *Coloss. 2. 11, 12.* the same grace is sealed unto us by the one as by the other; to wit, mortification of the flesh, remission of sins, and admission into the visible Church; and the children of Christians are as capable of baptism as the children of the Jewes were of circumcision.

But children were circumcised under the Law, *Gen. 17. 12, 13.* Ergo, children may and ought to be baptized under the Gospel.

ANABAPTISTS Answer.

The argument drawne from the circumcision of children to the baptism

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baptisme of them followeth not, because there is a command for the one, and not for the other.

REPLY.

First, in this their answer, either by command they understand an expresse command, and in particular, or a generall and implicite; if they mean an expresse command and in particular, such an one is not requisite, as themselves (will they, nill they) must needs confesse: for they can produce no expresse and particular commandement, either for the baptizing of women, or administering the Lords Supper to them, or for sanctifying and keeping holy the eight day from the Creation, or first day of the week, called now the Christian Sabbath, nor for rebaptizing any that were baptized in their infancy, which the Anabaptists generally practise, and from thence take their names. If they understand a generall and implicite command; such an one we produced before for the baptism of children in the prosecution of the first Argument, and shall many other in the Arguments ensuing.

Secondly, where the reason and equity of law remains, there the law is still in force, at least for substance, though not for every circumstance. But the reason and equity of the Law of circumcising children still remaineth: for nothing can be alledged why children then should be by circumcision admitted to the Church, and not now as well by baptism; *Hic aqua adversariis semper hæret.*

Thirdly, if the children of Christian parents should be excluded from baptism, they should be in a worse condition then the children of the Jewes were under the Law; for they by receiving the Sacrament of circumcision, were admitted into the visible congregation of Gods people, and accounted partakers of his promises: But it were absurd, nay, (as * Calvin further enforceth this Argument) execrable blasphemy to thinke that Christ should abridge those priviledges to the children of the Church, which God granted to children under the Law.

ARGUMENT V.

All they who are comprised within the covenant, and are not where prohibited to receive the seale thereof, may and ought to receive it.

But

* Institut. l. 4. c. 16. par. 6. Nisi forte arbitramur Christum suo adventu Patris gratiam imminuisse aut decurtasse, quod execrabili blasphemia non vacat.

Childrens Baptisme justified.

But children are comprised within the covenant of faith, whereof circumcision was a seal, *Rom. 4. 11.* and now baptisme is, and they are no where prohibited.

Ergo, children may and ought to receive Baptism.

Of the *major* or first proposition there can be no doubt; for it is unjust to deprive a man of the confirmation of that to which he hath a true right and title. And for the *minor* or assumption, 'tis as clear, for so are the words of the covenant, *Gen. 17. 7. I will establish my covenant between me and thee, and thy seed after thee.*

ANABAPTISTS Answer.

That promise there belongs only to the seed of Abraham according to the flesh, and not to us.

REPLY.

First, this answer is in effect refuted by the Apostle, *Rom. 4. 13.* *The promise that he should be the Heir of the World was not given to Abraham or his seed through the Law, but through the righteousness of faith, as he was the father of all the faithful;* and in that notion we are as well his children as the believing Jewes; and we read expressly, *Acts 2. 39. that the promise is made unto you and to your children, and to all that are afar off, and even as many as the Lord our God shall call;* and *Gal. 3. 7. Know ye therefore, that they that are of faith are the children of Abraham.*

Nota.
Ita Zacharius postquam fide iustificatus erat dicitur filius Abraba. Luc. 19. 9.

Secondly, the covenant which God made with *Abraham* and his seed, is said to be eternall; the chief head whereof, was, that he would be their God: but this is not verified of *Abrahams* seed according to the flesh; for very few of them for these many hundred yeares have been Gods people, being professed enemies to Christ and his Church: this promise therefore must necessarily be understood of his children according to promise, among which all true believers and their children are to be reckoned, and if they are comprised within the Covenant, why should not they receive the seale of their initiation and admittance thereunto, which was Circumcision, but now is Baptisme every way corresponding thereunto? as is solidly proved, and clearly illustrated by *S. Cyprian l. 3. ep. 8. Lactan. l. 4. divin. instit. cap. 13. Augustinus ep. ad Dardanium 57. & cont. Jul. Pelag. l. 2.*

ARGUMENT VI.

Such who were typically baptized under the Law, are capable of reall and true baptisme under the Gospell: for the argument holds good a *typo ad veritatem*, from the type to the truth; from the signs in the Law to the things signified in the Gospell.

I Cor. 10. 1.

But children were typically baptized under the Law, for they with their fathers were under the cloud and passed through the red Sea; and their washing with rain from the Cloud, prefigured our washing in baptisme, and by the Spirit; and the red Sea in which Pharaoh and his host were drowned, was an emblem of Christs blood, in which all our ghostly enemies are drowned and destroyed.

Ergo, children are capable of true and reall baptisme under the Gospell.

ANABAPTISTS Answer.

The cloud and the red Sea, and the Rock that followed them, were not types, but only metaphors and allegories from which no firme arguments can be drawn in this kinde.

REPLY.

* L. 2. DE CIVO.

Anabap. p. 129.

Opinio Anabap-

tistarum est, sa-

cramenta esse

allegorias quas-

dam bonorum

operum, ut cir-

cumcisionem in

terpretantur sig-

num fuisse coer-

cendarum cupi-

ditatum, baptis-

mum signum

esse afflictionum

* So the Fathers generally.

Tertul. de resur. car. Talia interim divinarum veritatum lineamenta non minus parabolis operato Deo quam locuto: item scimus ut vocibus ita & rebus prophetarum. Et Chrysost. in 1 Cor. τα ἰσθὶ δια βαπτισμῶν, τὰς δὲ δια τῶν πλῶν ἐστὶν αὐτοῖς κελύφη. Et 2. serm. de Jejun. ait, Aliam esse Prophetiam, δια τῶν ἰσθὶ πνευματων, aliam δια λόγων ἰσθὶ πνευματων.

They may happily object, that as we read in the Canon-law, that a Pastor or Rector may have a Vicar endowed, *sed vicarius*

non

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non habet vicarium; that a Vicar cannot have a Vicar endowed under him; and likewise in Philosophy, that the voice may have an echo by the repercussion of the air, but the echo hath no echo: so that the promises of God have types or sacraments representing them, but that the types and sacraments themselves have no types and sacraments to prefigure them. But the answer is easie, for we may say with Nazianzen, that either they may be *νῦν ὁ νῦν αὐτοῦ ὅτι*, an obscure type of a clearer, and a rude draught or imperfect modell of a more perfect; such were the legall types of the Evangelicall Sacraments: or to speak more properly, Circumcision, and the Paschal Lamb were not types of our Baptism, and of the Sacrament of the *Eucharist*, but of the things represented by them, *viz.* of the circumcision of the heart, * and our spirituall nourishment by feeding upon the Lamb of God that takes away the sins of the world.

* See more of this in the answer to A. R. infra.

ARGUMENT VII.

All they who belong to Christ and his Kingdome ought to be received into the Church by baptisme.

But children belong to Christ and his Kingdom, as Christ himself teacheth us, *Marke 10.14.* and *Luke 18.16.* *Suffer little children to come unto me, and forbid them not, for of such is the Kingdome of God. Verily I say unto you, whosoever shall not receive the Kingdome of God as a little child, he shall not enter therein,* verse 15. And he took them up in his arms, and put his hands upon them and blessed them.

Ergo, children ought to be admitted into the Church by baptisme.

ANABAPTISTS Answer.

“ *This place is put in to be read at the sprinkling of children: for the* Edward Barber
 “ *where hath sweet words, as sweet as oil, and with these fair speeches she* a. 13.
 “ *maketh the Nations yeeld to her, Prov. 7.21. but the simple only beleve*
 “ *her: for this place maketh nothing for the baptisme of children: the*
 “ *children mentioned in the Gospel were not sucklings; for it is said, they*
 “ *came to Christ, neither did Christ christen any of them, though he tooke*
 “ *them into his armes, and blessed them, to shew that he was the Saviour*
 “ *as well of young as of old.*

REPLY.

REPLY.

First, *Barbar* deserveth to be trimmed himself for thus reproaching his Mother the Church of England, who, if she be a whore, what must he needs be but a bastard, who cannot deny himselfe to be born of her? if she and other reformed Churches who have excluded the Papacy, and banished the great whore out of their precincts, be no better then whores, what true spouse hath Christ in the World? or what had he for 1500. years? during which time all Churches through the Christian World baptized infants, even those who were the fore-runners of these Anabaptists, and bare also their name because they practised re-baptizing as these do; yet they condemned not simply the baptisme of Infants, as I noted before.

Secondly, though it be said that these children came to Christ in a large sense, that is, had access to him, yet they came not to him upon their owne legges; for St. *Luke* saith, *αγαπησεν αυτον*, the brought unto him Babes, *βρεφη*, who were no other then such as we terme sucklings, or infants: and though it be true that Christ christened them not; for he christened none himselfe, but his Disciples only, as St. *John* teacheth us; yet his receiving them and blessing them, and commending humility to all by their example, saying, *that of such, and none but such, is the Kingdome of God*, is a sufficient ground and warrant for us to christen them: for, why should not we receive them into the bosome of the Church, whom Christ tooke into his armes? Why should we not signe them, on whom he laid his hands? Why should not we Baptize and pray for them whom he blessed? If he be the Saviour of young as well as old, (and to perswade us of this truth, expressed such love to infants) why should we exclude them from Baptisme, an outward means of salvation, whom Christ (as they confesse) excludes not from salvation it selfe? See more below in the answer to A.R.

John 4. 2.

ARGUMENT VIII.

All they who are partakers of the grace both signified and exhibited to us in Baptisme, may and ought to receive the Signe and Sacrament thereof: this is the basis and foundation upon which St. *Peter* himselfe builds, *Acts* 10. 47. *Can any man forbid water, that these should not be baptized which have*

have received the holy Ghost as well as we? And it may bee farther confirmed both by an argument drawn *a majore ad minus*, after this manner, if God bestow upon children that which is greater, the inward grace; why should we deny them the lesser, the outward element? or by an argument drawn *a relativo*, They to whom the land is given, ought not to be denied the sight and keeping of the Deeds and Evidences thereof; neither ought we to sever those things which God hath joined, to wit, the signes and the things signified: they divide the sign from the thing signified, who deny them to have grace ordinarily, *modo non ponat obicem*, who receive the outward sign, and they again sever the thing signified from the sign, who allow unto children the grace of remission of sins, and regeneration, and yet deny them the signe and seale thereof, to wit, Baptisme.

*Bullenger adv.
Anabap. l. 6.
Cum id quod
majus est infan-
tes habeant, rem-
issionem signa-
tam, gratiam
Dei & remissi-
onem peccato-
rum, qui illis id
quod minus est,
signum, aquam
videlicet, denegabit?*

But children receive the grace signified and exhibited in baptism: for the Apostle teacheth us, *they are not unclean but holy*; and therefore have both remission of sins and sanctification.

1 Cor. 7. 14

Ergo, Children ought to receive the sign and sacrament thereof, to wit, baptism.

ANABAPTISTS Answer.

The Apostles meaning is that the Children of Beleevers are not unclean, that is, bastards; but holy, that is, born in holy wedlock.

*Edward Barber
p. 17.*

REPLY.

First, this answer is no way pertinent to the scope of the Apostle, which is to perswade the Christian husband not to forsake his unbelieving wife, nor the Christian wife to depart from her unbelieving husband; because the unbeliever is sanctified by the beleever, where by sanctification the Apostle cannot understand legitimation, for faith in the husband doth not legitimate the wife, that is, make her no bastard, if she were so born, or a legitimate wife if she were not lawfully contracted, but sanctifieth her to himself, and maketh her a part and member of an holy family dedicated to God.

Secondly, neither is sanctification here, nor in any other place of Scripture taken otherways then for separating some away from

K

prophane,

prophane, as persons, times and places, are said to be sanctified : neither doth *holy* necessarily imply no bastard, for some holy men have been base-born: nor doth *not bastard* imply holy; for both the children of damned hereticks, yea, and infidels too, * if they be begotten in wedlock, are no bastards; yet in the state and condition they are in, are far from holy. See more hereof *infra* in the answer to A. R.

* Martij. loc.

Commun. class.

quarta c. 8. Si

tantum civilem

puritatem prolis

inde suscepta adduxeris, quid nobis magis tribues quam infideles habeant? illorum enim filii si ex ma-

trimonio procreentur legitimi sunt, & ut iusti heredes admittuntur. Quare videtur Paulus quiddam

aliud indicasse quod liberis infidelium non sit datum, sed quod ad ecclesiam Dei pertineant, & ad

electionem ac promissionem, p. 823, 824.

inde suscepta adduxeris, quid nobis magis tribues quam infideles habeant? illorum enim filii si ex matrimonio procreentur legitimi sunt, & ut iusti heredes admittuntur. Quare videtur Paulus quiddam aliud indicasse quod liberis infidelium non sit datum, sed quod ad ecclesiam Dei pertineant, & ad electionem ac promissionem, p. 823, 824.

ARGUMENT IX.

All Apostolicall traditions (which are truly such) ought to be had in reverent esteem, and retained in the Church. For what the Apostles delivered they received from Christ himself, either by word of mouth, or the infallible inspiration of his Spirit: such things are part of that *sacrum depositum*, which Timothy is charged so deeply, (*O Timothy keep that which is committed unto thee*) and the Thessalonians to keep, *Stand fast and keep, Traditum*, word for word, the traditions which you have been taught either by word or by Epistle.

1. 6. 20.

2. 2. 25.

But the Baptisme of children is an Apostolicall tradition truly so called.

Ergo, it ought to be had in high esteem & retained in the Church.

ANABAPTISTS Answer.

Though it hath been an ancient custome in many Churches to christen children, yet it is no Apostolicall tradition, but an humane ordinance, which hath its originall from the Pope, the man of sin.

REPLY.

First, there was christening of children in the Church before there was any Pope in the sense they take the word for oecumenical bishop, challenging unto himself and usurping authority over the whole Church; for not only * S. Augustine, and Prusser, and Jerome, make mention of this custome and good use of it to condemn the Pelagian heresie which denyeth originall sin, but also the Councell of Carthage, in the dayes of * S. Cyprian, who flourished in the year 250. determined, not only that children might and ought to be baptized, but also even before the eighth day;

* L. 1. de pec.

morit. & remis.

c. 26. l. 2. de voc.

Gen. cap. 3. l. 3.

con. Pelag.

* Cyp. ep. ad

Fidum.

day; upon which some in those days stood strictly, but erroneously: and conformably hereunto wee find a canon in the Milevitan councell, a in which the Synod decreed, that whosoever shall deny baptisme to children, even as soon as they come out of their mothers wom.^b (in case the children bee weak, and in apparent danger of death) let him be accursed; and before the Synod of Carthage, or this Milevitan, b Irenaeus in his second book against heresies, chap. 39. speaks of infants, children, young and old, saved by their new birth in Christ; namely, by water and the spirit, Joh. 3. 5.

Secondly, S. Origen and S. Austine affirm in expresse tearms, that the baptisme of children is an Apostolicall tradition. Origen having alledged the words of the Psalm (51. 5.) I was born in iniquity, and in sin hath my mother conceived me, inferreth upon it, propter hoc, for this reason, because we are all conceived and born in sin, the Church hath received a tradition from the Apostles to administer baptisme to little children. And S. Austine, c The custom of our mother the Church in baptizing infants is no way to bee slighted or rejected, nor otherwise to be thought on or beleaved then as an Apostolicall tradition.

Thirdly, it may be proved to bee an Apostolicall tradition by that ground which S. Austine layeth, and every mans reason readily giveth assent thereunto, namely, d that whatsoever is observed uniformly in all Churches, and no man can tell when it began, must needs be thought either to be done by the Decree of some generall Councell, or to have descended from the tradition of the Apostles themselves.

But the baptisme of children hath been observed and practised through the whole Christian Church, as c Austine affirmeth, neither was it first appoynted by any Canon of generall Councell that can be produced: for though it be mentioned in the Councell of Vienna, and the second Councell held at Brachara, and in Synodo Gerundensi, yet was it far more ancient then any of those Councells, neither can any name the time when first it began; and therefore we cannot otherwise conceive of it, then it had its first originall from the Apostles.

Placuit ut quicunq; parvulus recens ab uteris matrum baptizandos negat, anathema sit. b Salvantur omnes qui renascuntur in Christo, infantes, pueri, juvenes, senes. Comment. in c. 6. ad Rom. ecclesia ab Apostolis traditionem accepit etiam parvulis dare baptismum. c L. 10. de gent. ad li. 2. cap. 23. consuetudo, inquit, matris ecclesie in baptizandis parvulis nequaquam spernenda est, nec ullo modo superflua deputanda, nec omnino credenda nisi Apostolica esset traditio. d L. 4. de bapt. infant. Quod universae et ecclesiae nec concilio instructum, sed semper reventum est, non nisi auctoritate Apostolica traditum verissime creditur. e L. de pec. mer. cap. 26.

ARGUMENT X.

All members of the reformed Protestant Churches in Christendome ought to conform their judgments to the harmony of the Protestants confessions set forth by the consent of all orthodox Churches, and firmly grounded upon deductions at least from holy Scripture, if not evident texts.

But the judgment of all the reformed Churches delivered in the harmony of their confessions is professedly for the baptism of children, and expressly against this tenet of the Anabaptists.

Ergo, let the Anabaptists either disclaim the name of Protestants, and children of the reformed Churches, or renounce this their heresie; for, *turpis pars quæ non congruit toti*.

Now for the Protestants confessions concerning this point, I shall rehearse them in order, beginning with the English Articles of Religion, Artic. 11.

Harm. Conf. sect. 13. c. 20. Damnamus Anabaptistas qui negant baptizandos esse infantulos regens natos a fidelibus: nam juxta doctrinam evangelicam, horum part in the primitive Church were administered to men of riper years, yet est regnum Dei, & sunt in fide dei; cur itaque non datur in signum fœderis Dei? cur non per sanctum baptisma initiarentur qui sunt peculium, & in ecclesia Dei? f. Har. conf. sect. 23. c. 12. Datur baptismus etiam infantibus qui & ipsi numero populi Dei referuntur quibus hoc ministerio ad salutem inſerviri debet, ut & ipsi Christo consecrentur secundum mandatum ejus; Sinite parvulos, & c. g. Confess. Gal. Artic. 34. Affirmamus infantes sanctis parentibus natos esse ex Christi auctoritate baptizandos. h. Artic. 34. Nos infantes eadem ratione baptizandos & signo fœderis obſignandos esse credimus, quia olim in Israele parvuli circumcidebantur, nimirum, propter ejusdem promissiones infantibus nostris factas.

First, The infants of Christian parents are not to be kept from baptism, because they are born in sin, and belong to the people of God.

Secondly, the Helvetian confession, We condemne the Anabaptists, who deny that children newly born ought to be baptized: for, according to the doctrine of the Gospel, of such is the Kingdome of God: and they are within the Covenant of God: why therefore should not the seal of that Covenant be given unto them?

Thirdly, the Bohemian confession, Though baptism for the most children ought to be dedicated and consecrated to Christ, according to his command, Suffer little children to come unto me.

Fourthly, the French, Article 35. g. Although baptism be a sacrament of faith and repentance, yet in as much as children are reckoned with their parents in the Church of God, we affirm, that infants that are born of holy parents, ought to be baptized by Christs authority.

Fifthly, the Belgick confession, h Wee beleeve that children ought

to be baptized, and signed with the sign of the Covenant, for the same reason for which the children in Israel were circumcised, namely, for that the same promises are made to them and to us.

Sixtly, the *Augustine* confession, *They i condemn the Anabaptists, i Artic. 9. Damnant Anabaptistas qui improbant baptismum* and dying without the Church may be saved.

Seventhly, the *Saxon* confession, *k We retain the baptisme of infants, infantum.* because it is most certain that the promise of grace belongeth also to infants: *k Art. 13. Reti-* and because of them it is said, *Suffer little children to come unto me, for of such is the Kingdome of heaven.* *infantum baptismum, quia certissimum est promissionem gratia etiam ad infantes pertinere.*

To drive this nail to the head, I shall need to adde nothing save the capitall punishments inflicted upon such as taught and practised *Anabaptisme*: those Christian States accounted it no light error upon which they laid so heavy a load of punishment; in some places the broachers of this heresie, and practisers of re-baptizing, have been punished with beheading, in some with drowning, and in some with burning. There is a law against this sect in the Code of *Justinian*, written with blood rather than ink, *L. i. tit. 7. Si quis rebaptizare quempiam de ministris Catholicae sectae fuerit reus, reus est capitalis criminis.* If any man bee convicted to re-baptize any of the Ministers of the Catholike sect, let him who hath committed this hainous crime, together with him whom hee hath seduced to bee re-baptized, suffer the stroke of death. At *Vienna* the *Anabaptists* are tyed together with ropes and one draweth the other into the river to be drowned: as it should seem, the wise Magistrates of that place had an eye to that old maxime of Justice, *Quo quis peccat, eo puniatur*, let the punishment bear upon it the print of the sin: for as these sectaries drew one another into their error, so also into the gulf; and as they drowned men spiritually by re-baptizing, and so prophaning the holy sacrament, so also they were drowned corporally. In the year of our Lord, 1539. two *Anabaptists* were burned beyond *Southwark*, in the way to *Newington*; and a little before them, five *Dutch Anabaptists* were burned in *Smithfield*. *in Gaspius de Anabapt. error. l. i. p. 178. Vienna uno die multi ob catam baptisum sub-*

If I have been somewhat the more prolix in the prosecution of the arguments which make for the baptisme of infants, *S. Augustine* meris sunt; funibus enim ita ligati erant ut alter alterum post se traheret donec omnes precipites ruerent suffocarenturque, *n* *How* his *Chronicle*, p. 456. & 519.

Burning & Drowning Osare Arguments

o *Ad Hil. ep. 89.* shall plead for this my large plea for them, o *Wee are in conscience bound to speak the more for poor infants, because they are not able to speak for themselves.*

tanto magis pro infantibus loqui debemus, quanto minus ipsi pro se loqui possunt.

Now there remaineth nothing, but that we stop the mouths of their adversaries by refelling such objections as they usually make, and unchristianly urge against christening them at our Font.

The Objections of the Anabaptists answered.

Objct. I.

First, they argue from the Scripture negatively, thus: The baptisme of children hath no warrant in Gods Word; for wee find there no command for it, no example of it, no promise to it: therefore it is to be rejected as an humane invention, and condemned also as an addition to the Scripture.

Sol. I.

p If the allege that *αἱ δυνάμεις* is a name common to women as well as men; it is true, when the Article is joined to it, but the Apostle useth the masculine *αὐτῶν*, v. 28. & c. 29. & c.

But we answer, that by the like argument they might prove that no woman ought to be admitted to the sacrament of the Lords Supper; for there is no command for womens participation of the sacrament, nor example of it, nor promise to it in Scripture. p If they answer, that women are comprised under the name of beleivers, so are children under the name of whole households and families which are reported in holy Scripture to have been baptized. If they say further, that by a like reason women are to be admitted to the sacrament, as men, because Christ dyed as well for them as men, and they as well incorporated into Christs mysticall body, as men: we rejoin in like manner, for the same reason that children were circumcised under the Law, they ought to be baptized under the Gospel. For sith they are comprised in the covenant, why should not they receive the seal thereof set to it in the new law, as well as the children of the Jews received the seal set thereunto by the old?

Secondly, I have produced before both command for baptizing of children, *Argument. 1.* and example of it, *Argument 3.* and promise also unto it, *Argument 5.* The command of baptizing all *Nat. Mat. 28. 29.* the examples of baptizing whole families, *Acts 16. 15. 33. I Cor. 1. 16.* and the promise made to us and our seed, *Acts 2. 39.* evidently extended to children.

They

They argue from Scripture affirmatively; our Lord Jesus *Object. 2.*
Christ in that great Charter, Mat. 28. 18, 19, 20. saith, *Goe teach all nations, baptizing them in the name of the Father, Sonne, and Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and Mar. 16. 15. Goe yee into all the world, and preach the Gospel to every creature; he that shall believe and be baptized shall be saved; but he that will not beleieve shall be damned.* From these texts they would infer that none ought to be baptized but such who are first taught, and instructed in the principles of Christian faith; and consequently that no children ought to be baptized, because they are not capable of teaching.

That the placing the word *teaching* before *baptizing* in that text doth no more conclude that teaching must alwaies precede baptism, then the setting repentance before faith in those words, *Repent ye, and beleieve the Gospel*, Mark 1. 15. and setting water before the Spirit, Job. 3. 5. (*except a man be born of water and the spirit*). necessarily infer that repentance goeth before faith, which yet is but a fruit of faith: or that the outward baptism with water goeth before the inward baptism of the Spirit; whereas the contrary is clearly proved out of that speech of Peter to Cornelius, Acts 10. 47. *Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?*

Secondly, if there be any force in this argument drawn from the order of the words, it maketh against them: for thus we wound them with their Dudgeon-dagger, (*Christ saith*) *baptize them in the name of the Father, teaching them to observe all things: baptizing therefore must go before teaching, especially in children, who may be baptized before they can be taught.*

Thirdly, they mis-translate the words: for Christ saith not, *Goe; teach all nations, baptizing them, and teaching them to observe all things*: neither is there a tautology in our blessed Saviours words; for his words are *μαθητεύετε, &c. Go, make Disciples among all Nations; baptizing them, and teaching them.* Now though children cannot be taught before they are baptized, yet they may be after a sort *made Christs Disciples* by their Parents or Godfathers offering them unto God; and undertaking for them that they shall be brought up in the Christian Religion.

Fourthly,

4.

Fourthly, Christ speaketh here of the plantation of the Christian faith, and the conversion of whole Nations, in which always the preaching of the Word goeth before the administration of the Sacrament. First, men are taught to repent of their finnes, and believe the Articles of the Christian faith, and after they have made confession of the one, and profession of the other, then they are to be received into the Church by baptisme. This course was taken by the Apostles in the beginning, and must at this day be taken by those who are sent into *Turkie*, or the East or West *Indies*, to convert *Pagans*, or *Mahumetans*, or unbelieving *Jews* to the Gospel. They are to baptize none before they have taught them the principles of Christian Religion; but after the Gospel is planted, and the parents are believers, and received into the Church by baptisme, their children are first to be baptized, and afterwards taught so soon as they are capable of teaching.

Object. 3.

They argue from examples after this manner: such are to be baptized, who with the *Jews* in *Jerusalem*, *Mat. 3. 6.* *confesse their sins*; who with the *Profelytes*, *Acts 2. 41.* *gladly receive the word*; who with the *Samaritans*, *Acts 8. 6.* *give heed to the word preached*; who with those of *Cornelius* his family, *Acts 10. 44.* receive the Holy Ghost by the hearing of the word; who with *Lydia*, *have their hearts opened to attend the things that are spoken by the Apostles*, *Acts 16. 14.* who with the *Gauler*, *hear the Word preached*, and seek after the means of salvation, *Acts 16. 30.* But children can neither confesse their sins, nor attend to the Word preached, nor actually believe nor desire baptisme, they therefore ought not to be baptized.

Sol. 1.

But we answer, all that can solidly be concluded from these examples is but this in the affirmative; all such who were so qualified as these were, *viz.* hearers of the Gospel, penitent sinners and true believers, unfainedly desiring the means of their salvation, ought to be admitted into the Church by baptism, which we freely grant: but they cannot conclude from these examples negatively, that none other ought to be christened, no more then it will follow, that those of *Cornelius* his family received the gift of the Holy Ghost, and spake with divers
tongues

tongues before they were baptized with water; therefore none but such who have received such gifts of the Holy Ghost may and ought to be baptized. To confesse sins, and actually professe faith makes a man more capable of Baptisme; yet dumb men who can do neither, if they have a good testimony of their life and conversation, and by signs make it appear they unfainedly desire the Sacraments, may receive them.

Secondly, if there be any force at all in an Argument drawne from examples affirmatively, it must be from examples in the like kinde; as from men to men, and from children to children; not from women to men, or from men to children, or from children to men. For it will not follow, women in the Apostles times were covered in the Church, therefore men ought to be so: or men may speak in the Church, therefore women may: or children are usually fed with milke and not strong meat, therefore men in riper years ought to use such diet: no more will it follow, men in riper years, who are capable of instruction ought to hear the Word, to give their assent thereunto, and enter into a strict Covenant with God to lead a new life before they have access to the Font. Therefore the like duties are required of children, who have not yet the use of reason, nor knowledge of good or evil. By this reason they might starve children because the Law is, *He that will not labour let him not eat.* It holds in men, but no way in children, who are not able to labour in any calling by reason of the infirmity of their joints, and want of reason and understanding.

Baptisme is a seal of the righteousness of faith, therefore it ought to be administred only to believers; else we set a seal to a blank. But children are no believers, nor can be while they are such, because they cannot understand the Word nor give assent thereunto. Ergo, Children ought not to be baptized.

Obj. 4.

Sol. 1.

But we answer, that unbelievers or not beleivers may be either taken for, first, such as when they hear the Word of God, reject it: or secondly, such who neither have means to hear it, nor desire it, such unbelievers are to be excluded from Baptisme. For to give baptisme to such, were worse then to set a seal to a blank, it were to give holy things to Dogs, and cast pearle before Swine. Orththirdly, for such who are borne within the precincts

Children Baptized justified.

of the Church, and care is taken that they shal be taught the principles of faith, as soon as they are capable thereof. These though they cannot give yet an actuall consent to the mysteries of faith, are not to be termed infidels or unbelievers positively, but negatively only; and we ought in charity to believe, that they will actively believe as soon as they shall have use of reason, and God by his Spirit shall open their hearts to attend to the Word preached: to unbelievers in this latter sense, as circumcision, the seal of the righteousness of faith under the law was given, so may Baptisme though not in token of their present, yet of their future faith.

Secondly, the children of the faithfull parents whom the Apostle calleth holy, receive some measure of grace even in their infancy, as the Text saith expressly of S. John Baptist, *he shall be filled with the Holy Ghost from his mothers womb*, Luke 1. 15, 41. as Elizabeth heard the salutation of Mary, the Babe sprang in her Womb. Upon which words, *p* Ambrose commenting, saith; *John Baptist while he was yet in his Mothers Womb, received the grace of the Holy Ghost, and his leaping with joy argueth some sense and apprehension of that joyfull message.*

p. Adhuc in utero positus spiritus accepti gratiam designavit; habuit intelligenti sensum qui exultandi habebat affectum.

Col. 14. Instit. cap. 16. Quos pleno lucis sua fulgore illustratus est Dominus, cur non in quoque in praesens, si ita libere, utique in-pressionem villam amaret?

q. L. 1. de pre. mer. & remis. cap. 9. Dat sui spiritus occultissimam gratiam, quam etiam semper infundit & parvulis. x Synt. g. disp. par. 2. c. De bapt. utraque ipse inest actu primo non secundo, in semine non in fructu; in radice non in fructu; interna spiritus virtute, non externa operis demonstratione.

Now, such children that dye shortly after baptism have the full sight of Gods face in Heaven, why may they not have some glimpse of it even while their soule is in their body? *q* S. Augustine is confident, that God after a most hidden manner infused his grace into children; and in his 57. Epistle ad Dardanum, it is a wonderful thing, yet true, that God dwels not in some who know him, as the Philosophers, Rom. 1. and he dwelleth in some who know him not, as in Infants baptized. We may safely therefore conclude with *r* Titelm, children have faith as they have reason; in the seed, though not in fruit; in the root, though not in the leaf; in some inward operation, though not in any outward exertion, utique in-pression.

Obj. 5.

They argue also, as absurd, indeed absurdly, after this manner: *seguum frustra datur non intelligenti*, it is a vain and absurd thing

to administer the Sacrament to such as know not what it means; as it is to no purpose to present a beautifull picture to a blind man, or sound a silver Trumpet in a deafe mans ear, or minister physick to a dead body. But children know not what the Sacrament means; when the cold water is poured on them, they are offended with it, and expresse their dislike with crying and tears: therefore 'tis in vain to christen children.

But we answer; In this objection the *Anabaptists* Gyant-like fight with God. For if there be any force in this Argument at all, it will be as available to overthrow the circumcising of children instituted in the old Law by God himself, as their Baptisme in the new. For the children among the *Jews* under the Law, who were circumcised the eighth day, knew no more what circumcision meant, then ours doe what Baptisme; only they felt the pain of the knife, as these do the coldness of the water, yet were they circumcised by Gods expresse command. Will they say, that Christ uttered many Parables, and wrought many signs and wonders before his Disciples and other of the *Jews* in vain, because at the present they understood them not, though afterwards they understood them, and made singular use of them? In like manner dare they affirm that Christ did in vain lay his hands upon children and blesse them, because children knew not what it meant? or that ministers in vain baptize them, because at that time they knew not what it signifieth, or why it is done?

Secondly, it is not in vain to offer to any that which may doe them good, whether they be sensible of it or no. Physick is ministred to children, naturall Foels, and mad men, to cure them, although in the case they are in, they have no knowledge what good it may do them. A man that is in a swoon hath strong water poured down his throat, even when he is past sense, and it fetcheth him again: so though children perceive not what they receive, yet the Sacrament may be and is soveraign unto them for their souls health.

Thirdly, though children for the present understand not why they are baptized, and what is undertaken for them, and what fruit they reap by baptisme, yet order is taken by the Church, that as soon as they come to years of discretion and astu-

Sol. 1.

2.

3.

all use of reason, they shall understand and be perfectly instructed in this mystery; and that which is done to them in their infancy, after they have notice of it will be altogether as beneficial unto them, as if they had known it at the time when the Sacrament was administred unto them.

Obj. 6.

They argue from the effects of baptisme; baptisme is the *laver of regeneration*, the *burying of the old man*, the *putting on of Christ*, the *putting away the filth of the flesh*, with a *confident demanding of a good conscience*. But children are not regenerated nor renewed in their mind, nor have buried the old man, nor have put on the new, nor can confidently demand with a good conscience out of a certain perswasion of faith: therefore they ought not to be baptized.

Sol.

But we answer, the Texts of Scripture upon which they ground their argument, namely, *Coloss. 2. 11, 12. Tit. 3. 5. Heb. 10. 22. 1 Pet. 3. 21.* contain in them high commendations of Baptisme; but no prohibitions of administring it to children: for all these effects the Spirit of God produceth in all the elect that are baptized, but not all at an instant, but by degrees, as we grow in faith and in the knowledge of our Lord and Saviour: they are begun at our baptisme, but perfected afterwards unlesse the party immediately dye after Baptisme, when no doubt God supplieth that by the extraordinary work of his Spirit, which riper years with the ordinary means of faith would have brought forth, if God had spared them life. Children are regenerated by the impression of Gods Image in their soul, which in process of time shineth most bright in them by supernaturall light in the understanding, and purity in the heart, and conformity in their lives to the law of God: they are also purged from the guilt of their finnes, and Christs righteousness is imputed unto them, though they have no sense or feeling thereof till God worketh powerfully upon their hearts by the preaching of the Word, and they apprehend Christs merits by an actuall faith. As a flower in the Winter lies hid under ground in the root, which at the Spring shooteth forth the leaves thereof; so in children that are baptized there remains that root of sanctifying grace in their hearts, which in riper years putteth forth the leaves thereof by a holy profession, and bringeth forth fruit by a godly conversation.

They

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They argue *a parte*: if the Sacrament of Baptisme be to be administred to children, then also the Sacrament of the Lords Supper, for both are seals of the same Covenant. But the Supper is not to be administred unto Infants, therefore neither is Baptisme.

Obj. 7.

But we answer, that the inference is not good: for though both are seals of the Covenant of grace, yet there is a three-fold disparity in them, which looseth the sinews of the argument.

Sol.

First, Baptisme is a seal of our new birth; but the Lords Supper of our growth in grace and ghostly strength: baptisme is a Sacrament of initiation, the Lords Supper of perfection. Now it will not follow, that because a puny or novice may or ought to be admitted to the lowest form in the school of Christ, therefore he may and ought to be set in the highest: the Lords Supper is strong meat, and not milke, and therefore no fit meat for sucklings.

Secondly, the Sacrament of the Lords Supper was instituted for the Commemoration of Christs death; *As oft as ye eat of this bread, and drink of this cup, saith the Apostle, ye shall declare the Lords death till he come.* But children neither can apprehend nor shew forth Christs death; therefore that Sacrament is not ordained for them.

2.
1 Cor. 11. 26.

Thirdly, before the receiving of the Lord Supper every one is required to examin himselfe, which children cannot doe. But before Baptisme there is no such examination required; though if any in riper years be converted to the Christian Faith, it is most requisite that he be examined by the Minister who baptizeth him, and that he be able to give a good account of his Faith: but every one who is fit to be baptized, is not presently to be admitted to the Lords Table without precedent preparation, and a more strict examination of himselfe, both concerning his growth in faith and sincerity of repentance, and unfained charity, with an earnest desire of that heavenly repast.

3.

They argue from Christs example, who was not baptized till he was thirty years of age.

Obj. 8.

But we answer, that Christs example alone without a precept doth not bind us. For Christ neither instituted nor administred

Sol. 1.

the holy Supper till the day before his death, and then he both administered and received it after Supper, and that with his Apostles only: yet we are not bound, either to defer our receiving to the day before our death, or to administer the Eucharist after Supper, or to participate only with such a number, and those Priests or Ministers of the Gospel.

Secondly, Christ in his Infancy was circumcised, Circumcision then being in force, neither was Baptisme then instituted; but now Circumcision is abrogated, and Baptisme succeeds in the place thereof.

Thirdly, though Christ were not baptized in his infancy for the reasons above alledged, yet was he baptized (if I may so speak) in the infancy of Baptisme it selfe. For, as soon as he began to baptize, Christ came unto him, and required Baptisme of him. When the fulnesse of time was come, in which God appointed to manifest him to the World, and appoint him our teacher by a voice from heaven; *This is my beloved Son in whom I am well-pleased, hear him.* According to whose example, we ought not to defer our baptism; but, upon the first opportunity offered unto us, receive that seal of our new birth in Christ, and admission into his Church.

* L. de exord.
Anabaptist.
p. 340. Christus
simul circumci-
sus & baptiza-
tus est, nempe
Dominus ambo-
rum populorum,
id est & Sacra-
menta amborum
assumpsit.

I conclude the answer to this argument with an observation of * *Gastius*; that Christ, because, he was Lord both of the people in the Old Testament, and of them in the New, therefore he would receive the Sacraments of both, and was both circumcised in his infancy, and baptized also as soon as baptism was in force.

Since the examination and confutation of the second Article of the Anabaptists, there came to my hands a small Pamphlet dedicated to the House of Commons, entituled, *The vindication of the royall commission of King Jesus*: wherein the Author, *Francis Cornwell*, Master of Arts and sometimes student of Emanuel Colledge in Cambridge, frameth many arguments against the Ordinance of the Church, in Baptizing Infants. Of which I may truly say, as *Martiall* doth of *Cecilius*, who made divers dishes of one and the self-same kind of course root.

Atrous Cæcilius cucurbitarum

Sic illos quæsi filius Thyeste

In partes lævæ & secusque mille:

Gustu

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47

*Gustu protinus hoc odor in ipso,
Hinc prima feret, altera mensa,
Hinc venatibi tertia reponet :
Huic ferat Epidipnula parabit :
Hoc laetum vocat, hoc patet venustum,
Unumpanere ferculis tot affert.*

“ Thou cheatest my stomach with variety of dishes, in all
“ which there is but one sorry root dress after a divers manner,
“ and in all of them not a half-penny worth of good and solid
meat. So this new Anabaptistickall Proselytendeavours to cheat the
judgment of the Reader with variety of Syllogisms and En-
thymisms, in which there is but one or two arguments at most
propounded in divers forms, and in all of them not the weight
of one solid reason; the summe and effect of his whole Book is
contained in the Title-page, wherein he affirmeth, that the chris-
tening of children doth universally oppose the commission gran-
ted by King Jesus, Matthew 28. 19, 20. Marke 16. 15, 16. and
that Pedobaptisme is a Popish Tradition, brought into the Church
by Innocentius the third; upon these two notes he runs in divi-
sion through his whole Book. The first hath no colour of pro-
bability, and the latter is a grose and ignorant untruth: if the
baptisme of Infants oppose the commission granted by Christ, Matth.
28. either it opposeth it in words, or in sense; not in words,
for there is no mention at all of children in either of those
Texts, much less any prohibition of baptizing them: neither
doth it oppose it in sense; for the meaning of our Saviour there
apparently is, that his Apostles and their successors should goe
and convert all Nations, and plant Christian Churches in them:
first, teaching them the Gospel and principles of Christian Re-
ligion, and after administering the Sacraments unto them; which
they have done accordingly: first, teaching the parents and bap-
tizing them, and after their children into their faith. But the
objection from these texts is fully answered, and refuted in the
end of the conference, and in the solution of the first argument
brought by the Anabaptists in this Section. And therefore I
come briefly to examine his second assertion or rather assertion
of the whole Christian world in these words, in the frontispiece of
his

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his Booke, *Against the Antichristian faction of Pope Innocentius the third, and all his favourites, that exacted by a Decree, that the baptisme of the Infants of Beleevers should succeed Circumcision.* These words vertyually contain this proposition, that the christening children is the practice of an Antichristian faction, which was brought first into the Church by the Decree of Pope Innocentius the third. Of which enunciation I may say as *Tertullian* doth of the Chameleon, *quot colores, tot dolores*: or rather, *quot dicta, tot maledicta*; so many words as there are, so many grosse errors and scandalous reproaches. For the baptizing Infants is not the practice of a faction, nor of a part, but of the whole; not Antichristian but truly Christian Church. Neither was introduced by *Innocentius* the third, but is of farre more ancient date, and was derived even from the times of the Apostles themselves.

First, it is well known that the Greek and Latine Churches, or the Easterne or Western, were the *membra dividenda* of the whole Church; and that the christening of Infants was approved of and practised by the Greek Church, is evident by the testimonies of *Origen*, hom. 8. upon *Leviticus*, and 14. of *Luke*; and *Gregory Nazianzen*, orat. 40. in bap. [*What will you say of Infants that neither experimentally know the grace of Baptisme; nor the losse by want thereof? Shall we Baptize them? Yes, by all meanes, if there be any danger; For it were better that they should be sanctified, though they be not sensible thereof; then to goe out of this World without the Seale and Badge of their Initiation into Christianity.*] And that it was likewise approved and practised in the Latine Church, is clearly collected from *Ambros.* lib. de *Abrahamo Patriarcha*, *Ieron. cont. Pelag. lib. 3.* *Augustin. lib. 10. de Gen. ad lit. cap. 23.* *Cyp. ep. 59. ad Fidm.* Now if the Greek and Latine Churches were Antichristian, where were there any Christians in the world?

Secondly, Pope *Innocentius* the third, as it is well knowne to all the Learned, lived in the twelfth age of the Church, and flourished about the yeare 1215. in which yeare he called the great Councell at *Lateran*. Before him *Gregory* the great (whom *M. Cornwell* himselfealledgeth, p. 11. out of *M. Fox* in his *Book of Martyrs*) about the year of our Lord, 599. above six hundred

years

* Τί δὲ ἀν-
τις τοῦ τοῦ
π νηπιων κ
μῖτε τῆς ζῆμιας
ἐκ παιδαγωγου-
των, μήτε τῆς
χαριτος; ἢ κ
ταυτα ἐκ πη-
σμοῦ; παρὶ-
τε, εἴπερ τῆς
ἐπιτροπῆς κί-
σως, κρείσσον
ἂν αὐτοῦ τοῦ
αἰσθητοῦ, ἢ
ἀπὸ τοῦ αἰσ-
θητοῦ κ
ἀπὸ τοῦ αἰσ-
θητοῦ.

years before *Innocentius* the third, resolved *Ausine* the Monke, that in case of necessity infants might be baptized as soon as they were born: and two hundred years before *Gregory*, *S. Ausine* wrote a Treatise *de baptismo parvulorum*, and for the lawfulness thereof, in his 28. Epistle, and in his third book *de pec. mer. & remis.* and by occasion elsewhere also alledgeeth a testimony out of *S. Cyprian* to that purpose, who wrote in the year of the Lord 250. nay, which is most considerable, *Origen* in his Comment upon the Epistle to the *Romans*, c. 6. l. 5. (quoted by *M. Cornwell* himselfe p. 10.) affirmeth in expresse terms, that the Church from the Apostles received a tradition to baptize children: whence I thus frame my argument.

All Christians ought to behold the traditions which have been taught them by the Apostles, either by word or Epistle, 2 *Thess.* 2. 15.

But the baptizing of children is a tradition received from the Apostles, as *Origen* affirmeth, *loc. sup. cit.* & *Augustine* l. 10. de *Gen. ad lit.* 2. c. 23. & de *bapt. cont. Donatist.* l. 4.

Ergo, the baptizing of children ought to be retained in the Christian Church.

Thus *Mr. Cornwell* hath spun a fair thread, of which a strong cord may be made to strangle his own assertion.

Yea, but *Mr. Cornwell* chargeth all Ministers deeply to answer this his negative demonstration saying, "O that the learned *English* Ministry would inform me, lest my blood, like *Abels*, cry aloud from heaven for vengeance, for not satisfying a troubled conscience: how shall I admit or consent to the admittance of the Infant of a beleever to be made a visible member of a particular Congregation of Christs body, and baptized, before it bee able to make confession of its faith and repentance, lest I consent to separate what God hath joined together.

"That which God hath joined together no man ought to separate.

"But Faith and Baptisme God hath joined together, *Mar.*

"16. 16. *Acts* 8. 37, 38. & 16. 33, 34. *Gal.* 3. 27. *Ephes.* 4. 5.

Ergo, Faith and Baptisme no man ought to separate.

This argument is so far from a demonstration, that it is not so much as a topickall syllogisme, but meerly sophisticall, therein any who hath ever saluted the University, and hath been initiated in Logick, may observe a double fallacy.

The first is, *fallacia homonymie*, in the premises.

The second is, *ignoratio elenchi*, in the conclusion.

First, the *homonymia* or ambiguity is in the term [*joined together*.] for the meaning may be either that Faith and Baptism are *joined together in precepto*, in Christs precept, and that no man denieth: all that are commanded to be baptized are required to beleeve; and all that beleeve, to be baptized: or *joined together in subiecto*, that is to say, all who are baptized have true faith, and that none have true faith but such as are baptized; in this sense it is apparently false, and none of the Texts alledged prove it, for the thief on the crosse had faith, yet not the baptism we speak of; as also the * Emperour whom St. *Ambrose* so highly extolleth in his funerall, and many thousands besides; again, *Julian*, the Apostata, and all others, who after they came to yeers, renounced their baptism and Christian profession, had baptism, yet no true faith; which as Mr. *Cornwell* himself will confesse, cannot be lost totally or finally.

* *Valentinian.*

Secondly, in the former Syllogisme there is *ignoratio elenchi*; hee concludes not the point in question, they who most stand for the baptizing of children, wil not have faith and baptism severed: for they baptize children into their fathers faith, and in the name of the Father, Son, and Holy Ghost, and take sureties that when they come to yeers of discretion they shall make good the profession of the Christian faith which was made by others at the font in their name, and for them: nay, so far are they from excluding faith from infants that are baptized, that they beleeve that all the children of the faithfull, who are comprised in the covenant with their fathers, and are ordained to eternall life, at the very time of their baptism receive some hidden grace of the Spirit, and the seeds of faith and holinesse, which afterwards bear fruit in some sooner, in some later. Neither is this any Paradox or new opinion: for S. *Jerome* advers. *Lucifer*. and *Austine*, c. 57. *ad Dard.* and *Zauchius de tribus Elobim*, affirm, "That the holy Spirit moveth upon the waters of Baptisme, and that as the Spirit in *Gen.* 1. 2. rested upon the waters,

“waters, inculabat aquis, that he might cherish and prepare them
 “for the producing of living creatures, so the Holy Ghost resteth
 “upon the waters of baptism, and sits as it were abroad upon them,
 “and blesseth them, and thereby doth cherish the regenerate, and
 animate the elect. S. Leo speaketh most elegantly and fully to
 this point in his Sermons on the birth of Christ, *omni renascenti
 aqua baptismatis instar est uteri virginalis, eodem sancto Spiritu replente
 fontem ut replevit & virginem; & peccatum quod ibi evacuavit sacra concep-
 tio hic mystica tollit ablutio.* And Sermon. 5. *factus est homo nostri generis
 ut nos divine nature possimus esse consortes: originem quam sumpsit in utero
 virginis, posuit in fonte baptismatis: dedit aquæ quod dedit matri obumbratio
 Spiritus quæ fecit ut Maria pateret Salvatorem, facit ut regeneret unda
 credentem:* “To every regenerate Christian the water of Baptism
 “is in stead of the Virgins wombe, the same Spirit replenishing
 “the font which filled the Virgin; and the sin which there his
 “holy conception prevented or evacuated, here the mysticall ab-
 “lution takes away. And again, Christ was made a man of our
 “nature, that wee might bee made partakers of his divine
 “nature; the birth or originall which hee took in the Virgins
 “womb, he hath put in the font of Baptisme; he hath given that
 “to the water which he gave to his Mother; by the like over-sha-
 “dowing of the Spirit the water regenerates a beleever, whereby
 “Mary brought forth a Saviour.

Serm. 4.

Serm. 5.

As for the rest of his arguments, they are like rotten wyer, they
 will not endure the straining, and they are already broken in pie-
 ces by another. See the Declaration against the Anabaptists, Printed
 at London for R. W. 1644.



A Confutation of A. R. his T R A C T A T E,

Intituled,

The Vanity of Childrens Baptisme.

Eras. Adag.

THE Presse now adays is like *Africa*, *semper aliquid apportat novi monstri*, it brings forth every day some new monster; against which one of the most ugly and unshapen is a Treatise printed by A. R. of *The vanity of childish baptisme*: *Quis furor O cives! que tanta licentia preli!* O the impiety of the men of these times, the more to be condemned by all after-ages, by how much they condemn the piety and devotion of the former! An ordinance of God, and most holy Sacrament instituted by Christ, and from the days of the Apostles even to this present age administered by the whole Church to the children of beleivers is termed by the vain author of this Treatise, upon weak and *Childish* reasons, vain and *Childish*. Is every action childish whereof children are the subject? Then was Circumcision childish, and the protection of Angels is childish, and the imposition of hands, and benediction of our blessed Saviour (I tremble to speak it in the language of this black-mouthed Treatiser) will be concluded to be vain and childish. For the Sacrament of Circumcision by Gods commandment was administered to children, the Angels of Heaven are childrens guardians, and our Redeemer himselfe took *children in his armes*, laid his hands upon them, and blessed them. And if hee commanded children to be brought unto him, shal we not bring them to the Church? if he embraced them, shall not we receive them into his family? If he laid his hands on them, shall not we wash them in his sacred font? If he blessed them, shall not we pray for them? and after a religious manner consecrate them unto him, and make them free of the City of God according to *Abrahams Copy*, *I will be thy God, and the God of thy seed?* *Herod the Ascalonite*, and *Richard the third K. of England*, were branded with a note of infamy and barbarous cruelty to all ages, the one for stifling the young-Princes of the blood and heirs of the Crown of England, the

Mat. 18. 20.

Mar. 7. 10.

Gen. 37. 7.

the other for massacring the infants in *Bethlehem* and the confines thereof; yet those bloody tyrants deprived those sweet babes only of their temporall life: of how much deeper die is their sin, who by their soul-murthering doctrine and practise endeavour to deprive the heirs apparent, not of an earthly but a celestiall crown, and all the children of the faithfull throughout the whole Christian world of the ordinary means of eternall life? Whatsoever fair varnish hath been of late put upon this heresy, it seemed so horrid and abominable in the eyes of our predecessours and other reformed Churches, that they inflicted the severest punishments upon the obstinate maintainers thereof that they could devise.

At *Zurich* after many disputations between * *Zuinglius* and the *Anabaptists*, the Senate made an Act, that if any perswaded to rebaptize those that were baptized before, they should be drowned.

At *Vienna* many * *Anabaptists* were so tyed together in chains, that one drew the other after him into the river, wherein they were all suffocated. *Vide supra*, p. 61.

Here you may see the hand of God in punishing these sectaries some way answerable to their sin according to the observation of the wise man, * *quo quis peccat eo puniatur*, they who drew others into the whirl-pool of error, by constraint draw one another into the river to be drowned; and they who prophaned baptism by a second dipping, rue it by a third immersion. But the punishment of these *Catabaptists* we leave to them that have the Legislative power in their hands, who though by present connivence they may seem to give them life: yet, no doubt, it is that they more entangle themselves and more easily bee caught. For my part, I seek not the confusion of their persons, but the confusion of their errors, two whereof *A. R.* undertaketh strenuously to defend.

* *Gastius de Anabapt. exord.*
l. 18.
post decimam collationem de crevit Senatus Tigurinus aquis mergere eum qui meriserit baptismo enim qui prius emergerat. *Gast. p.*
78. l. 1. Uno die multi ob catabaptismum submersi sunt: junibus enim ita ligati erant, ut alter alterum post se traheret, donec omnes precipites ruerent suffocarenturque.

* *Gast. p. 3. 10.* Domini in *Ropolz* seine decreverunt *Anabaptistas* cauterio notari: signataque domitorum in quorum terra peccassent bene expressa gere.

The first is the necessity of dipping in Baptisme: dipping (saith he in his Title-page is baptizing; and baptizing dipping: and p. 8. the institution of Christ requireth that the whole man bee dipped all

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ever in water. This hee endeavoureth to prove out of *Mark* 1. 8. and *John* 1. 26. and *Plutarch* l. de *superstitione*, *Εὐνοῦς οὐκ ἔστιν ἐν ὕδατι*, and *Acts* 11. 16. c. 8. 38, 39. *Philip* and the *Eunuch* went down both into the water and *Mat.* . 16. *Christ* went with *John* into the water, p. 11. and *Col.* 2. 12. buried with him in baptisme, and *Rom.* 6. 4, 5. were buried with him by baptisme into his death. Now let any man (saith he) that is not quite fallen out of his reason judg whether washing or sprinkling the face with water, or dipping the whole man into the water doth answer all these texts of Scripture.

βαπτίζω.

I answer, this is a weak and childish fallacy. For, *ex particulari non est syllogizari*, no man in his right wits will conclude a generall from a particular, as hee doth here. Some men that were baptized went into the river, therefore all that are baptized must do so! The word baptizo sometimes signifieth to dip, therefore it alwaies signifies so! Although in the places alledged the preposition *ἐν* signifieth not in but with, as the words immediately following *ἐν ᾧ ἡμεῖς ἀγιάζομεθα* make it plain, and therefore both the *Geneva* and the last translation render the words, not, I have baptized you in water, but hee will baptize you in the holy Ghost; but I have baptized you with water, and hee will baptize you with the holy Ghost. And in the 19 of the *Rev.* 21 ver. it is in the originall *ἀποκταθήσονται ἐν τῇ ῥομφαίᾳ*, that is, word for word, they were slain in the sword, yet must it be translated, they were slain with the sword, not, in the sword. Notwithstanding I grant that *Christ* and the *Eunuch* were baptized in the river, and that such baptisme of men, especially in the hotter climates, hath been, is, and may lawfully be used: yet there is no prooffe at all of dipping or plunging, but only washing in the river. But the question is, Whether no other baptizing is lawfull; or, Whether dipping in rivers be so necessary to baptisme, that none are accounted baptized but those who are dipt after such a manner; This we say is false, neither doe any of the texts alledged prove it. It is true, dipping is a kind of baptizing, but all baptizing is not dipping. The Apostles were baptized with fire, yet were they not dipt into it: tables and beds are said in the Originall to be baptized; that is, washed, yet not dipt. The *Israelites* in the wilderness were baptized with the cloud, yet not dipt into it: the children

Mat. 3. 11.

Acts 1. 5.

Acts 2. 3.

Mark 7. 4.

1 Cor. 10. 1.

children of Zebedee were to bee baptized with the Baptisme of blood Mark 10. 38.
 wherewith our Saviour was baptized, yet neither hee nor they
 were dipt into blood. Lastly, all the Fathers speak of the bap-
 tisme of tears wherewith all penitents are washed, yet there is no
 dipping in such a bapisme. As for the representation of the death
 and resurrection, that is not properly the inward grace signified
 by bapisme, but the washing the soul in the laver of regenerati-
 on, and cleansing us from our sins. However, in the manner of
 bapisme, as it is administred in the Church of England, there is
 a resemblance of death and the resurrection. For, though the child
 be not alwaies dipped into the water (as the Rubrick prescribeth,
 save only in case of necessity) which would be dangerous in cold
 weather: especially if the child be weak and sickly: yet the Mini-
 ster dippeth his hand into the water, and plucketh it out when he
 baptizeth the infant.

The second error of the *Anabaptists*, which *A. R.* strenuously
 propugneth, is their decrying down *pædo-baptisme*, and withhold-
 ing Christs lambs from being bathed in the sacred Font. This foul
 error, or rather heresie, (for it is condemned for such both by the
 primitive and the reformed Churches) he endeavoureth to blanch
 in part, if not to quite cleer from all aspersions, and justifie by
 four arguments, which I will propound in his own words that he
 may not say, *I shoot his arrows without their heads*: the first I find
 p. 27.

PART. I.

“The administration of bapisme which hath no expresse com-
 mand in Scripture, and which overthrowes or prevents the ad-
 ministration of bapisme which is expressely commanded in
 Scripture, is a meere device of mans brain, and no baptism of
 Christ.

“But the administration of bapisme upon infants hath no ex-
 presse command in Scripture, and it overthrowes or prevents the
 administration of bapisme upon disciples (or beleivers) which
 is expressely commanded in Scripture, *Mat. 28. 19. Mar. 16. 16. Joh.*
4. 1, 2. Acts 2. 38. & 8. 37.

“Therefore the administration of bapisme upon infants is a
 meere device of mans brain, and no baptism of Christ.

This Argument stands as it were upon two legs, and both of
 them

1 Cor. 10. 2.

Ephes. 4. 5.

them are *lame*, the one is, that nothing may be done in the worship of God without expresse command in Scripture. This is an ignorant and erroneous assertion. For first, there is no expresse precept in Scripture for beleiving and acknowledging in *terminis* three persons in the unity of the Deity; and yet *Athanasius* faith in his *Creed*, that whosoever beleeveth not, and *worshippeth not the Trinity in unity, and unity in Trinity, shall perish everlastingly*. Secondly, there is no expresse command in Scripture to confesse the Holy Ghost, to proceed from the Father and the Son, *tanquam distinctis personis*: yet it is not only an article of Religion in the Church of England, but also set down in the confession of the *Anabaptists* lately printed. Thirdly, there is no expresse precept for the abrogating of the Jewish Sabbath, and religious observing the Christian: yet no *Anabaptists* hold themselves bound to keep holy the Saturday or Jewish Sabbath: neither have they yet (to my knowledge) oppugned the observacion of the Lords day. Fourthly, there is no expresse precept in Scripture for womens receiving the Sacrament of the Lords Supper. For though the word *ἀφ' ὧν* used by the Apostle, (*Let a man examine himselfe, and so let him eat of this bread and drink of this cup*) is a common nanie to both Sexes: yet the Apostle useth the masculine article, *ὁ*, not *ἡ*, and *ἑαυτὸν* not *ἑαυτήν*, and so there is no expresse command but for men; yet no Sectaries, upon records, no not the *Anabaptists* themselves exclude women from the holy Communion. Fifthly, there is no expresse precept for re-baptizing those who in their infancy were baptized by a lawfull Minister, according to the form prescribed by our Saviour, *in the name of the Father, and of the Sonne, and of the Holy Ghost*; nay rather there is an expresse prohibition in the words of the Apostle, *one Faith, one Baptisme*, and in that clause of that *Nicen Creed*, *I beleieve one baptisme for the remission of sins*: yet re-baptizing is a prime article of the faith of this Sect, from whence they take their very name of *Anabaptists*, that is, Rebaptizers. If *A. R.* here will stretch expresse precept to any thing that is commanded in Scripture, either immediately or medately, either in particular or in generall, either in plain or direct terms, or in the true sense of the text: so I grant all the four former orthodox tenents may be proved by Scripture. And so also I have be-
fore

fore-proved the lawfulness of baptizing children, though there be no expresse Scripture for it *intermis.*

The other leg also upon which his argument standeth, is as lame as the former. For the baptisme of Infants no way overthrowes or prevents the baptizing of any Disciples or beleivers instructed in the mysteries of salvation, of whom the texts alledged are meant; but the rebaptizing of such who were before baptized in their infancy (which rebaptizing is no where commanded in Scripture :) and as, if all the Nations were converted to the Christian faith, there needed no more conversion; so, if all were admitted to the Church by baptisme in their infancy, they should need no other admission by rebaptizing of them: but there will be alwayes some to be converted till the fulnesse of the *Jews* and *Gentiles* also is come in, and till then there will be use of that precept of our Saviour, *Mat. 28. Goe teach all Nations, baptizing them.* The second Argument of his against *pedo-baptisme.*

PART 2.

“The second I finde, p. 20. If they ground the baptizing children from the institution of circumcision, then they ought to observe it in every thing, and baptize males only, and that precisely on the eighth day.

This argument is fallacious and childish; called in the Schools *fallacia accidentis*, as when a Sophister argueth on this wise, *If thou didst eat that which thou boughtest in the market, thou didst eat raw flesh; but thou confessest thou didst eat what thou boughtest, therefore by thine owne confession thou didst eat raw flesh.* The argument is captious and fallacious, wherein the Sophister subtilly argueth from the subject to the accident, from the substance to the circumstance; it is true, he eat what he bought in substance or kinde, were it flesh or fish; but not in what quality or condition he bought it, for he bought it raw, he ate it rost or boild. In like manner Mr. Bradbourn fallaciously argued before the High Commission for the observation of the Saturday, or Jewish Sabbath. What the *Jews* were commanded in the fourth Commandement, that we Christians are bound to performe. But the *Jewes* were commanded to keep holy the seventh day from the Creation: therefore we Christians are

Answ.

N

bound

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bound to keep that day. In this syllogisme, as in the former, there is *fallacia accidentis*. For the Sophister (as I noted before) argueth from the substance to the circumstance, from the same day *specie*, to the same day *numero* in the week. It is true, we Christians are bound by vertue of that command to appoint a certain day for the publick service of God, and no lesse then one in seven, or a seventh day every week, yet are we not bound precisely to keep that seventh day, *viz.* from the Creation which they did. The *Quartodecimani* used a like Sophisme; if our Easter succeed the Jewish Paschever, then we ought to keep the fourteenth day precisely as the Jewes doe. But our Christian Easter doth succeed the Jewish Paschever: therefore Christians ought to keep their feast of Easter precisely on the fourteenth day of the month, whether it fall on the first day of the week or not. In like manner *A.R.* argueth, *If Baptisme succeed circumcision, then all children ought to be baptized on the eighth day*: this will not follow, no more then that children ought to be baptized in the same part where they were circumcised. The answer is very easie: the one Sacrament is to succeed the other in substance, but not in each circumstance; their circumcision was expressly confined to the Males, and to the eighth day, so is not Baptisme. Only it will follow, that because Circumcision was administred to the Infant as soon as it was capable thereof, or could receive the Sacrament without danger; therefore children ought to be baptized, as soon as conveniently they may. And this is agreeable to the resolution of *S. Cyr.* 1400. years agoe in his *Epistle to Fidus*, and of a Councell held at *Africk* in his dayes.

“The third Argument I finde *p. 25*. None may be warrantably baptized untill they do manifest and declare their faith by profession thereof; this is apparent by the doctrine and practice, “First, of *Iohn*, *Mat.* 3. 6, 8, 9. *Mark* 1. 4. Secondly, of Christ and his Apostles, *Iohn* 3. 22. compared with the 4. 1, 2. *Acts* 2. 20, 41. and 8. 36, 37. and thirdly, by the tenour of the commission, *Mat.* 28. 29. *Marke* 16. 15, 16.

ANSWER.

Though the sinews of this Argument have been cut before,
and

and the texts alledged answered, yet for the further satisfaction of the Reader, I further adde.

First, that none are required to manifest and declare their faith before Baptisme, but such who have been taught, and have use both of reason and speech. For the rule of the Schools, *nemo tenetur ad impossibile*, holdeth in all Sacramentall acts as well as others: neither can they thence inferre, that children therefore ought not to be baptized, because they can make no declaration of their faith; no more then it will follow, that children ought not to eat because they cannot labour for their living. For though the Apostles rule be generall, *Let him not eat that will not labour*: yet all agree, it must be understood of such as are able to labour; so likewise all the Texts of Scripture which require confession of faith must be understood of such who have the use of reason, and of the tongue wherewith they may confesse.

² Thes. 3. 10.

Secondly, children make profession of their faith and repentance both at their Baptisme by their sureties, and if they live to years of discretion, in their own persons.

PART 2.

“The last argument I finde p. 30. The administration of Baptisme which overthrowes the very nature of the covenant of grace, and the whole Gospel of Christ, is Antichristian and abominable. But the administration of Baptisme upon Infants doth so, because it stands upon the ground and interest which they have in the covenant (by naturall generation only, or by the meer profession of faith in the parents or sureties) without faith in their own persons, whereby faith is made void, and the promise (which is the Gospel and object of faith) is also made of none effect, and so the preaching thereof becomes useless and vain also, *Rom. 4. 14.*

“Therefore the administration of Baptisme upon Infants is Antichristian and abominable.

ANSWER.

Here is thunder without lightning: thundering in the conclusion, the Baptisme of Infants is Antichristian and abominable: but no lightning in the premises, no prooffe at all that the christening of children overthroweth the nature of the covenant of

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grace and the whole Gospel of Christ. For that which is built upon the Covenant of grace, to wit, *I will be thy God, and the God of thy seed*, and is nothing else but the setting to the seale of the covenant of grace, upon pre-supposition of faith present or future in the person of him that is baptized, can be no overthrowing of that covenant, but a confirmation and establishing of it rather. If we taught that children were heirs of the covenant, by the law; then, as the Apostle teacheth us, *we should make faith void, and the promise of none effect*. But now, sith we teach, that *Abraham*, the father of the faithfull, and all his seed are heirs of the kingdome of Heaven, not through the Law, but through the righteousness of faith, we confirme the covenant of faith, and in the christening of children accomplish the promise, *Acts 2. 39. The promise is to you and to your children, and to those that are as farre off, and to as many as the Lord shall call by the ministry of the Gospel in his Church*. Yea, (but saith he) the administration of Baptisme upon Infants stands upon the ground and interest which they have in the covenant by naturall generation only, or by the meer profession of faith in their parents, and sureties, without faith in their persons. This is a false charge, we teach no such thing, but that children have interest in the covenant by vertue of Gods promise above mentioned, and not without Faith in their own persons as [without] may signifie the exclusion of faith, though without actuall profession of faith in their own persons, which at the present they cannot do, but as soon as they come to the use of reason and years of discretion they actually do it, and thereby make the promise made for them by their sureties, effectuell.

Thus have I crushed this Adder: yet because after the manner of Serpents *capite eliso cauda minatur*, though the head be bruised he wags still his taile, and in the end of his Tractate thrusts out his sting to wound their Reputation who had any dealing with him and other Sectaries in this Argument: I hold it fit to spend a *twigge or two* more upon him, till he be quite dead.

First, when the advocates for *pædo-baptisme* argue thus out of the tenth of *Marke 13, 15*. "None of those whom Christ bids
"to come unto him, as to whom belongeth the Kingdome of
"God,

“God, may or ought to be debarred from the entrance into it by
“baptism. But children of beleeving parents, who tender them to
“Christ, are bid to come unto him, and to them belongeth the
“Kingdome of God: *Ergo*, the children of beleeving parents
“ought not to be debarred from the entrance of the Kingdom of
“God by Baptisme.

This schismaticall *Anabaptist* endeavoureth to dull the edge of
the Argument by this answer.

ANABAPTISTS Answer.

*That though Christ tooke those children into his armes, yet he christened
them not; neither doth he say, that to them, but to such belongeth the king-
dome of God, that is, innocent, meeke and humble men, in these vertues re-
sembling children.*

But the edge of the Argument may be sharpened by this
Reply.

REPLY.

First, Christ christened none, neither men nor children, as *Iohn 4.2.*
Saint *John* teacheth us, but his Disciplee only. If therefore an argu-
ment drawn from his example negatively were of any force, it
would conclude as well against baptizing men in riper yeares as
children: for certain it is, Christ baptized neither the one nor
the other.

Secondly, these children were not brought to Christ that he
should baptize them, but that he should touch them, and that he
did; for he laid his hands upon them and blessed them, and his
blessing them was as effectually to their salvation, as if he had chris-
tened them: for Christs grace dependeth not upon the vertue of
the Sacrament, but contrarily, the vertue of the Sacrament upon
his grace.

Thirdly, when Christ said, *to such belongeth the Kingdome of
God*, he necessarily included children, whom he propounds as
patterns to men; and his meaning is, *to children and to such as
are so qualified as children, belongeth the Kingdome of God*. If he
meant otherwise, his reason had been of no force, *suffer little
children to come unto me and forbid them not*; because to men in
riper yeares (that are humble and innocent like Infants) *belongeth
the Kingdome of God*. What is the innocency or humility of men
of riper yeares that can make profession of their faith to chil-
dren?

dren? Or what are they advantaged thereby, that for this qualification in them Infants and sucklings should be brought to Christ? The coherent sense therefore must needs be this, *bring little children to me; for to them, and such as are like them, belongeth the kingdome of God.*

Mat. 18. 10.

Fourthly, they who have their Agents in Heaven certainly belong to that Kingdome; but the children of the elect have their Agents in Heaven: for Christ saith, *their Angels continually behold the face of my Father which is in Heaven.* The children of the godly must either belong to the kingdome of God, or the kingdome of Satan; and when they dye, either goe to life eternall, or into everlasting torments: there is no third place after this life; either to Heaven they must, or Hell: if to Heaven, as belonging to the kingdome of God, why is the gate of entrance into it lockt up against them here? if to Hell, then all the children of the faithfull that dye before they can make actuall profession of their faith, even those sweet babes which suffered in Christs quarrell, and were butchered by *Herod*, whose feast the Church hath celebrated for 1300. years at least, are to be deemed in the state of damnation, which is a most uncharitable and damnable opinion. See more of this Argument and the vindication thereof.

Supra artic. 2.
arg. 7.

Secondly, whereas they who stand for the baptizing of children, plead for them after this manner; "*Omnes federati signandi*, All that are comprised within the covenant have a right to the seale thereof: but the children of beleivers are comprised within the covenant, both as it was first drawne, *Gen. 17. 7.* and after exemplified, *Esay 59. 21. & Acts 2. 39.* Therefore the children of the faithfull have a right to the seale, to wit, Baptisme.

This refractory *Separatist* endeavours to wring this weapon out of our hands by a double answer.

A N S W E R.

"First, that by seed in those promises is meant the posterity of the faithfull, not sucklings or Infants.

"Secondly, that the promise spoken of in the *Acts* is not of admission into the Church, or remission of sinnes by Baptisme, but of extraordinary gifts there mentioned, namely, the gift
"of

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“of healing, and of tongues, and revelations both by visions and dreams.

But they may take fast hold of this weapon by this reply.

REPLY.

First, that the word used in the *Acts*, *τεκνα*, signifieth off-spring or those that are begotten of us, and is as applicable to children as to men in years.

Secondly, in the word *seed*, used in *Genesis* and *Esay*, children are necessarily implied: not only because all the posterity of the faithfull that live to riper years were children, but because millions of them dye in their infancy before they come to mans estate; and dare any exclude them all out of the covenant?

Thirdly, by *seed* in *Genesis* it may be demonstrated that Infants and sucklings were necessarily understood as well as men in riper yeares; for Infants by Gods command received the seale of the covenant, to wit, Circumcision; and the children of the faithfull under the Gospel are as capable of Baptisme, as the children of the Jewes were under the law of circumcision: neither did Christ by his coming contract the bounds of the Church, but very much enlarged them.

Fourthly, though in the second of the *Acts* there is mention made of the extraordinary gifts of the Spirit, *vers.* 4. 17. yet the promise we insist upon, *verse* 39. is not meant of those extraordinary gifts; for, not all the seed of *Abraham*, much lesse all that were called of the *Gentiles*, received those extraordinary gifts, but very few in comparison, and that in the plantation of the Gospel, and for a few years or at most ages after; whereas the promise which the prophet here speaketh of was to be accomplished to all. *To you* (saith St. Peter) *is the promise made, and to your children, and to all that are as farre off, even as many as the Lord our God shall call: but all that God called to the knowledge of the Gospel could not speak with strange tongues, nor miraculously cure diseases, neither had they the gift of prophesie; what then? Was the promise there spoken of made to the Jewes and their children, and all the Gentiles whom God hath vouchsafed to call? namely, the promise of salvation, vers. 21. Whosoever shall call upon the name of the Lord shall be saved: and the gift of repentance, and remission of sinnes by baptisme mentioned*

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tioned, v. 38. Repent and be baptized every one of you in the name of the Lord Jesus, for the remission of sins.

Thirdly, whereas they who are wel-affected to childrens baptism draw an evidence thereof even from the cloud mentioned, 1 Cor. 10. 2. after this manner.

“ This truth answereth the type : but children were baptized in the type when they were baptized in the cloud and in the sea, as Israel passed out of Egypt into the Wildernesse.

“ Ergo, children ought now to be baptized in the truth.

This sworn enemy of childrens christendome goeth about to blot and deface this evidence by scribbling upon it; “ that the baptizing in the sea and the cloud the Apostle speaketh of, was an allegory and an allusion, not any type or figure from whence any substantiall argument might be drawne for childrens baptism.

But if we scrape away his scribbling, we read a cleare evidence for the lawfulness of childrens Baptisme.

REPLY.

For, first, it is confessed on all hands, and may be collected from the sacred Story, that the Israelites tooke all their children with them out of Egypt, and that they together with their parents passed through the Red Sea, (which was an embleme of Christs blood in which the spirituall Pharaoh and all our ghostly enemies are destroyed) and that they were washed and sprinkled as well as their parents with the water of the Sea, and that which dropt from the cloud : and S. Paul addeth, v. 6. that all those things were types, ταῦτα τύποι ἡμῶν ἐν ἁγίῳ πνεύματι, and that as the Apostle saith, They and we ate the same spirituall bread, verse 4. and dranke of the same spirituall rocke, and the rocke was Christ : so he might have said, that they were all baptized in the water of the cloud, and in the Sea, and that water spirituallly was Christs blood; for so the ancient Fathers teach us to speake. Saint Hilarie in Psalme 67. * They were all under the Cloud, and were drenched with Christ, the rocke giving them water. * And Leo likewise, the Sacraments were altered according to the diversity of the times, but the Faith whereby we live in all ages was ever one.

* And

* Omnes sub
nube fuerunt &
Christo; aquam
per praebe-
rent potati sunt.
* Leo de nat.
Dom. serm. 3.
Mysteria pro-
temporum rati-
one variata
sunt, cum fides
qua vivimus
nulla fuerit a-
tate diversa.

* And S. Austine yet more fully, *these things were Sacraments in outward tokens divers, but in the things tokened all one with ours. And the Sacraments of the old law were promises of such things as should afterwards be accomplished: our Sacraments of the new law are tokens that the same promises already are accomplished.*

* Aug. in Job. tract. 26. Sacramenta illa fuerunt in signis diversa in reb. qua significabatur paria. Aug. con. Faust. lib. 19. cap. 14. illa fuerunt promissiones reorum completarum, haec sunt indicia completarum.

Fourthly, among many other arguments brought for the justification of the practise of the Christian Church in the Baptizing of Infants, that passage of the Apostle, 1 Cor. 7. 14. is much insisted upon, (*For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by her husband; else were your children uncleane, but now are they holy*) and that for very good reason. For the Apostles Argument concludes that some holinesse redounds to the children by the unbelieving wives cohabitation with her husband, being a beleever; or of the unbelieving husband with a wife that is a Christian. Now the question is, whether inward holinesse or outward, that which some call *federall holinesse*: the Apostle cannot mean inward holinesse; for the beleeve of the father or mother cannot infuse or produce such holinesse in the Infant; and if the Apostle speaks of this outward or *federall holinesse*, and his meaning is, that the unbelieving wife is so far sanctified to her husband, as to bring forth a holy seed to him, that is, children belonging to the Common-wealth of *Israel*, and having a title to the covenant of grace; then undoubtedly, the children of belevers ought to receive the seale of that covenant, to wit, Baptisme.

To avoid this inference, and defeat the whole argument, this *Anabaptist*, with his fellow *Barber*, coineth a new holinesse never heard of in Scripture, and withall corrupteth the Apostles Text with this absurd glosse.

ANSWER.

“Because the unbelieving wife is sanctified to her beleaving husband, therefore her children are holy, that is, lawfully begotten, not spurious, not bastards.

REPLY.

A bastard exposition, repugnant both to the text and the scope of the Apostle, as I have declared before in part, *Article 2. Argument 8.* whereunto may be added these important considerations.

O

First,

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First, holinesse in Scripture, is nowhere taken for legitimation: they may be holy whose birth was yet not legitimate, and their birth legitimate who are far from holinesse.

Bastardy, though it be a fruit of uncleannesse in the parents, and a blemish to their children in their reputation, yet it maketh not them unclean, nor federally unholy: that is, such as belong not to the covenant of God: for Pharez, Zarah, Iephah, and other base-born among the *Jewes* were circumcised, and reckoned among the people of God.

Secondly, if the Apostle meant no more by holinesse but legitimation, he had no way resolved the *Corinthians* scruple, which was, whether according to the Law of God, and the example of the Israelites in the dayes of *Ezra*, they were not to put away their unbelieving wives and children: the Apostle answereth no, because their children begotten and born by them should be no bastards, as they expounded the word holy. This answer could give them no satisfaction at all, for the children that were born or begotten by the *Jews*, who had married strange wives in the dayes of *Ezra*, were not bastards, being borne in wedlock, yet they were commanded to put them away and their mothers.

Thirdly, that cannot be the meaning of the Apostle which implies untruth, for the Apostle wrote inspired by the Spirit of truth, but it is not true, that all those children are unclean, that is, as they interpret, bastards, that come of unbelieving parents: for though either or both the persons were infidels, yet if the children were begotten and born in lawfull wedlock, they were no bastards; and no man doubteth but there may be lawfull wedlock between Infidels. For marriage is *de jure natura*, and adultery among the heathen was a crime; but if the heathen marriages were no marriages, then there could be no adultery among them, for adultery is the defiling of the marriage-bed.

Lastly, the main scope of the Apostle in this place was to perswade the beleivers among the *Corinthians* to cohabit with their wives that were willing to live with them, though they were yet unbeleivers: not only because they might conceive good hope of their conversion by their loving and Christian conversation with them, but because thereby their children should acquire

Sach marriages were then forbidden; yet were they marriages and not nullities.

quire some holinesse. But if the children of believing parents should not be admitted to the communion of Saints, and congregation of the faithfull by baptisme, their children should gaine nothing by their fathers and mothers faith, but rather lose. For if they remained still in their Judaisme, not beleaving in Christ: yet their children were to receive the outward seal of the covenant, to wit, Circumcision, whereby they were reckoned among Gods people, and had such outward federall holinesse, as that Sacrament might give them. Sith therefore this glosse of the *Anabaptists* no way agreeth with the scope and intention of the Apostle, nor with the truth it selfe, it remaineth that we admit of that interpretation which the best of the ancient and later Expositors give of the Text; to wit, (the unbelieving husband is so farre sanctified by the faith of the wife, and the unbelieving wife by the faith of her husband) that their children thereby are entituled to the covenant of grace; and therefore the Ministers of God have a good ground and warrant to administer baptisme unto them, which is the seal of their entrance into that covenant.

ARTIC. III.

Concerning Set Forms of Prayer.

ANABAPTIST.

NO set or stinted forms of Prayer ought to be used in publicke or private; but all that pray ought to pray by the spirit in a conceived form, variable according to severall occasions.

THE REFUTATION.

Though we condemn not all conceived, or *ex tempore* prayer, especially in private when we lay open our wants to our Father in secret, and rip up our consciences before him: yet set or stinted forms of Prayer in publick are not onely warrantable by Gods Word, and very profitable, but in some case necessary.

ARGUMENT. I.

What God appointed in the Old Testament, as appertaining to his substantiall worship, it being no part of the abrogated

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gated rites of the ceremoniall Law, may and ought to be observed by us under the Gospel.

But set forms of blessing, thanksgiving and prayer, were appointed by God in the Old Testament, and are not types and figures of Christ, nor parts of the Ceremoniall Law.

Ergo, they may and ought to be observed by us under the Gospel.

Of the *major* or first proposition there can be no doubt, for that cannot be evill whereof God is the author; and though the rites and ceremonies are different, yet the substance of Gods worship is the same both under the Law and under the Gospel. The assumption or *minor* proposition is confirmed by the expresse letters of these texts, Numb. 6. 23, 24, 25, 26. *Speak unto Aaron and his sons, saying, On this wise ye shall blesse the children of Israel; saying unto them, The Lord blesse thee, and keep thee, the Lord make his face shine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace.* And Deut. 26. 5. *And thou shalt speak, and say before the Lord thy God, A Syrian ready to perish, was my father, and he went down into Egypt, and sojourned there with a few, and became there a Nation, great, mighty and populous, &c.* And Hosea 14. 2. *Take with you words, and turn to the Lord, and say unto him, Take away all iniquity, and receive us graciously, so will we render the calves of our lips.* And Joel 2. 17. *Let the Priests, the Ministers of the Lord, weep between the Porch and the Altar, and let them say, Spare thy People, O Lord, and give not thine heritage to reproach, that the heathen should rule over them, wherefore should they say among the people, Where is their God?*

ANABAPTISTS Answer.

The formes mentioned in holy Scripture were composed by those that were Prophets, and immediately inspired by the Holy Ghost, such are not the Composers of our Liturgies; and therefore the argument will not follow from the one to the other.

REPLY.

First, the question is not now, whether we ought to use no form but such as is immediately inspired by the Holy Ghost, but whether set or stinted forms, either inspired or not inspired, may or ought to be used in the Church: that they may, we prove

prove by Gods owne command, which must not be restrained to prayers immediately inspired, and dictated by the Holy Ghost; for then none should pray but Prophets: and by that Reason, as none that are not immediately inspired might use set formes of prayers, so neither conceived or *ex tempore* prayers.

Secondly, though none now pray by immediate inspiration, yet we have now the *spirit of supplication*, and we pray by the assistance of the holy Spirit; and if our prayers in matter or form are agreeable to Gods Word, they are acceptable unto him: and they cannot be unacceptable unto him *hoc nomine*, for that they are delivered in set formes, because God himselfe was the first author of them, and hath left them in Scripture for our direction and imitation.

Thirdly, in our *Liturgies* a great part of the formes of prayer and thanksgiving, used by us, are formes composed by Prophets immediately inspired by the holy Ghost, namely, the *Lords Prayer*, the *Psalms of David*, the *Magnificat*, the *Benedictus*, *Nunc dimittis*; and the close of all our prayers, *The Grace of our Lord Jesus Christ, &c.* Why then doe they not at the least join with us in rehearsing these set forms? If these may be rehearsed without quenching or restraining the Spirit, why may not others also framed according to these patterns?

ARGUMENT II.

Whatsoever the Prophets or Saints of God practised in the substantiall worship of God under the Law, may and ought to be a president for us.

But they used set or fainted formes of prayer and thanksgiving:

Ergo, their practice may and ought to be a president for us.

The *major* or first proposition needs no prooffe, because the substance of Gods worship is the same under the Law, and under the Gospel, and what the Prophets and holy men of old did or spake, they did or spake as they were moved by the holy Ghost, 2 Pet. 1. 21. The assumption or *minor* is abundantly proved by manifold allegations out of the old Testament, as namely, Numb. 10. 35, 36. *And it came to passe when the arke set forwards, that Moses said, Rise up, Lord, and let thine enemies be*

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scattered, and let them that hate thee flee before thee; and when it rested, he said, Returne, O Lord, unto the many thousands of Israel: and 1 Chron. 25. 6, 7. All these were under the hands of their father for song in the house of the Lord, with Cymbals, Psaltery, and Harps for the service of the house of God, according to the Kings order to Asaph, Jeduthun, and Heman: so the number of them with their brethren that were instructed in the songs of the Lord was 288. And 2 Chron. 29. 30. Moreover, Hezekiah the King and the Princes commanded the Levites to sing praises to the Lord with the words of David and of Asa the Seer, and they sung praises with gladnesse. The words of David are those which are extant in the Book of Psalms under the name of David; the words of Asa are comprehended in those Psalms which bear this title, *A Psalm of Asaph*, as namely, Psalm 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83. And Ezra 9. 5, 6. I fell upon my knees and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee my God, for our iniquities are increased over our head, and our trespass is grown up into the Heavens, &c. usque ad finem capitis. And Psalm 92. the title is, *A Psalm or song for the Sabbath day*: and Psalm 102. the title is, *A Prayer for the afflicted when he is overwhelmed and poureth out his complaint before the Lord*. From Psalm 119. 10. 134. all the Psalms are intituled *Songs of degrees*: there are fifteen in number, answerable to the fifteen steps between the Peoples Court and the Priests; and they were so called, as the Jewish Rabbins observe, because these fifteen Psalms were sung in order as the Priests went up those fifteen steps. Hereunto we may adde a passage out of the Samaritan Chronicle; *Postea mortuus est Adrianus, cujus Deus non misereatur*, &c. The High-priest living in that time in the yeare of the World, 4713. by their account, took away that most excellent Book that was in their hands, even since the calme and peaceable times of the Israelites, which contained those Songs and Prayers which were used with their Sacrifices, for before every of their severall Sacrifices they had their severall songs still used in those times of peace; all which accurately written were transmitted to the subsequent generations from the time of the Legat Moses untill this day by the ministry of the High-priest. Long after Moses, in the dayes of Ezra, set forms of prayer were prescribed and used in the Synagogue of the Jewes, whereof Maymonides yeelds this reason: *Ut precus indifertorum non minus per-*
fecte

From the
1 Psal. 10 the
72. where we
read, the pray-
ers of David
the son of Jesse
are ended,
p. 20.

See Thym. k.
of the service
of God in re-
ligious assem-
blies, c. 7.
p. 226.

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felle forent quam preces viri utrunque lingue disertæ. V.d. Sekden Comment. in Eutychem Patriarcham.

ANABAPTISTS Answer.

It cannot be denied that in the time of the Old Testament set and stinted forms were used, but the case is different with us; for under the Gospel we have more light of knowledge and many speciall gifts of the Spirit which they had not: they were in their nonage, and as children used these formes like fetters which they that can read perfectly cast away; or as those that learne to swimme make use of bladders, which they put from under them after they can swim of themselves securely.

REPLY.

First, though it must be confessed on all hands that we have under the Gospel more clear light of knowledge then the Jewes under the Law: for as S. Ambrose saith excellently, *Virbra in lege. imago in evangelio, veritas in cælo*: and though we excell them in other gifts of the Spirit, yet they wanted not the Spirit of supplication, mentioned *Zach. 12. 10. I will pour upon the house of David and the Inhabitants of Jerusalem the Spirit of grace and supplication*: it was not therefore for want of the Spirit that they used set Forms.

Secondly, let it be noted, that Moses and David, and other Prophets both prescribed and used set Forms, who no doubt could and did pray by the Spirit in a more excellent manner then any now adayes can, yet they commended and used set forms.

Thirdly, if this had been an error in the *Jewish Liturgy*, or publicke Service, that they used stinted forms, undoubtedly Christ or his Apostles would have somewhere reprov'd this as they doe other errors that crept into the Church: but they are so far from reprov'g this practice, that they rather confirm and establish it, as you shall see in the next argument.

ARGUMENT III.

Whatsoever Christ commanded, and the Apostles practised, ought to be retained among Christians.

But.

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But we have Christs command and the Apostles practise for set and stinted forms of prayer.

Ergo, they ought to be retained in the Christian Church.

Of the major or first proposition it is impiety to doubt; for there was a voice heard from Heaven, saying, *Hear him*: He cannot mislead us, for he is *the Way*; nor deceive us, for he is *the Truth*: and if Pythagoras's Scholars bare a reverent respect to their Master, that his *αὐτοῦς ἰσχυρῶς*, *ipse dixit*, sealed up their lips, and stopp'd their mouths from contradicting what his bare word had ratified; how much more reverence owe we to the words of our Lord and Master, who hath not only the words of eternall life, but is himselfe the Word of God, or rather God the Word? The assumption is proved out of Matthew 6. 9. *After this manner pray ye*, Luke 11. 2. *When ye pray, say, &c.* Luke 15. 18, 19. *I will rise and goe to my Father, and say, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son*, Matth. 26. 39. *O my Father, if it be possible, let this cup passe from me*: and verse 44. *And he left them and went away againe, and prayed the third time saying the same words*. And John 17. 11, 21. *that they all may be one as thou Father art in me, and I in thee*. And Rom. 16. 24. 1 Cor. 16. 23. 2 Cor. 13. 14. Gal. 6. 18. Ephes. 6. 24. Phil. 4. 23. 1 Thes. 5. 28. 2 Thes. 3. 18. Heb. 13. 25. Revel. 22. 21. *The grace of our Lord Iesus Christ be with you all*. Apoc. 4. 11. *Thou art worthy, O Lord, to receive glory and honour*: &c. 5. 12. *Worthy is the Lamb to receive power, &c.* c. 15. 3. *They sang the song of Moses, the servant of God, viz. the song set down, Exod. 15. 1*. In these passages of the New Testament, we have set forms of prayer somewhere commanded, somewhere commended, somewhere used, somewhere reiterated, and all inspired by the Holy Ghost; and therefore certainly the use of them can be no quenching of the holy Spirit, whom we feel to enflame our hearts in the rehearsing these sacred Forms.

ANABAPTISTS Answer.

The Lords prayer is propounded in Scripture, tanquam norma, non tanquam forma orationis: as a patterne of all prayer, not as a prayer; it is Scripture, and therefore not to be used as a prayer: in prayer we are to expresse our wants in particular, and the graces which

which wee desire in this Prayer are onely propounded in generall.

RESPONSE.

First, Christ delivered the Lords Prayer at two severall times, and upon speciall occasions; in the former he commands it as a pattern and rule of all prayer, saying, *pray after this manner*: but in the latter, he enjoyneth it to be used as a prayer: in the former he saith, *pray thus*; in the latter, *pray this*, or *when ye pray, say Our Father*; and surely not only all the ancient Fathers who have commented upon this Prayer, as, *a Tertullian, b Cyprian, c Cyril of Jerusalem, d Ambrose, e Gregory Nyssen, f Jerome, g Chrysostome, h Augustine, i Cassian, k Petrus Chrysologus, l Bernard, m Innocentius, n Theophylact, o Euthymius, p Bede, &c.* but also all the reformed Churches who conclude their prayers before their Sermons or after with this prayer, conceive that it ought not only to be set before us as a pattern where we pray, but also to be used as a prayer. Neither are the reasons to the contrary of any weight; for though it be Scripture, that doth not conclude it to be no prayer. For the prayers of *Moses, Hannah, Deborah, Solomon, David, and Paul*, are set owne in holy Scriptures, and are part of the inspired oracles of God, yet they cease not to be prayers; and though in the Lords Prayer all the particular wants of Gods children are not expressed, yet the maine wants and principall graces are expressed, to which the other may be with great facility added by our selves, and referred to the proper heads in the Lords Prayer.

mon. cap. 8. i Collat. 9. cap. 18. & sequentibus. k Serm. 67. & sequent. l Serm. 6. de quadrages. m L. 5. de Myst. missa, cap. 17. Con. in cap. 6. Mat. & Lu. 11; o Idem. p Idem. q See William Perke, upon the Lords prayer, p. 147.

Secondly, *hos suo jugulamur gladio*, we may give them a wound with their owne dudgeon dagger; for if they grant it to be the patterne of all Prayers, it followeth that it is the perfectest of all prayers; and certainly, if we may use prayers of our own, which are more imperfect, much more may we use this which is a most absolute and perfect one. If a Scrivener set a most perfect copy, and therein comprise in certaine sentences, not onely all the letters of the Alphabet, but all the combinations and conjunctions of them, none doubteth but that the scholars may

P

both

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both write other sentences according to that patterne, and in the first place write those very sentences in the copy, and endeavour to come as near as they can to the originall. Such is the Lords Prayer, a perfect copy to write by, comprising in it all things needfull for a Christian to pray for; first, therefore we are to write it, and then to write after it, and correct our writing by it; and though we speak with the tongues of men and Angels, yet certainly our prayers cannot be so acceptable to God as when we tender them unto him in his Sons own words. For this end, saith that blessed Martyr * S. Cyprian, Christ vouchsafed to leave us this incomparable forme of prayer, that whilst in prayer to the Father we read or say by heart what his Son taught us, we may the sooner and easier be heard.

* De orat. Dom.
Qui fecit vivere,
docuit &
orare, ut, dum
prece & ora-
tione quam fi-
lius docuit a-
gud patrem loquimur, facilius audiamur: agnoscit filii sui verba cum precem facimus.

ARGUMENT IV.

What the Christian Church hath generally practised in all ages and places in the Worship of God, ought not to be thought as erroneous or swerving from the rule of Gods Word.

But the Christians Church generally in all ages, and in all places hath made use of publick, set, and sanctified formes of prayer, as appeareth by the Liturgies yet extant, whereof some bear the names of the Apostles, as S. James and S. Peter; some of the Greeke Fathers, as that of Chrysostome, and S. Basil; some of the Latine Fathers, as Ambrose, Gregory, and Isidore, &c.

Ergo, set forms of prayers are not erroneous, or swerving from the rule of Gods Word.

ANABAPTISTS Answer.

First, that this is no better then a Popish argument drawn from antiquity and universality.

Secondly, that these Liturgies are Apocryphall: and though in later times the use of Liturgies came in, yet the purer and more ancient times used no such crutches to support their lame devotion; for Justine Martyr in his second Apology affirmeth, that the chiefe Minister sent up prayers to God, *ὁ ὁ δὲ ὑμῶν*, which is interpreted, according

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according to his ability or gift of ex tempore prayer; and Tertullian in C. 30. *Sine monitro, quia de his apology saith, that the Christians needed no Monitor in their prayers (as petro or amos, it were) to chalke the way before them in a set forme, because they prayed by heart.* *pro imperatoribus.*

REPLY.

First the Papists pretend to antiquity and make their brags of universality; but in truth they have neither. An argument drawn from a shadow of truth vanisheth like a shadow, but an argument drawn from a true body is substantiall.

As I have shewed elsewhere, *lib. cui titulus, Romes Ruine,*

Secondly, the strength of the argument lyeth not in bare antiquity, and the universality of this practice, (for we know many errours are ancient, and some abuses very spreading) but in the nature and condition of the Catholick Christian Church, to whom Christ hath promised his perpetuall presence, and the guidance of his Spirit into all truth; in which regard the Apostle styleth it the pillar and ground of truth. For howsoever particular Churches may erre in faith and manners, and the representative Catholick Church in the most generall Councils hath sometimes grossly mistaken error for truth, and idolatry for true religion; yet the universall Church, taken formally for the whole company of believers, hath ever been kept by vertue of Christs promise from falling into any dangerous error, especially for any longtime.

Mar. 28. 10.
John 12. 16.
1 Tim. 3. 15.

Mar. 16. 18.

Thirdly, because they except against the Liturgies found in the writings of the ancient Fathers; in which, though I grant there are some prints of novelty, yet there are foot-steps also of true antiquity: I will wave them for the present, and by other good testimonies prove the constant and perpetuall use of Service, or Common-prayer Books.

To begin with the first age, from the ascension of our Lord to a hundred years, *Victorius Scitiensis Maronita, in his preface to those three Liturgies he put forth, saith that the Bishops both of the Eastern and Western Churches made some alteration upon good ground in those Liturgies which they received from the Apostles. If this mans credit cannot carry so great a cause; yet certainly Hegesippus his testimony, a most ancient writer, bordering upon the Apostles time, ought not to be slighted; who writeth of S. James, chosen Bishop of Jerusalem, by the Apostles themselves,

* Pref. Liturg. Latini & Graeci pontifices multa deinceps in suis liturgiis quas jam inde ab Apostolis acceperunt, pro re nata vel immutarunt vel addiderunt.

selves, that in regard of a form of Service, or Common-Prayer book made by him for the use of the Church of Jerusalem, he was styled *Jacobus Liturgus*.

In the second age, *Justine Martyr* in his second apology, which he wrote to *Antoninus* the Emperour, acquainteth us with the practice of the Christians in his time, which was to meet every Sunday, and in their Assemblies to read select places of Scripture, hear Sermons, and sing *Psalmes*, and after the *Presbyter*, Priest or chief Ministers had made an end of his conceived prayer, to offer up, make, or say Common-Prayers unto God. It is true, as it is alledged, that he prayed by himselfe *ὁν δυνάμει*, with all his might, that is, in the best manner he could, or with all fervency of devotion, as the *Rabbins* say, that he that pronounceth Amen with all his might openeth the gates of Eden. This expression in the Greek will not conclude that the chiefe Minister in those dayes prayed *ex tempore*: for it may truly be said of them, who in the University and at Court pen their prayers most accurately, that they pray *ὁν δυνάμει*, with all their strength of wit, memory, and affection. Yet if it were granted, that the Preacher (in *Justine Martyr's* time) might make a short prayer before his Sermon *ex tempore*, yet certainly he read other set formes of Prayer, which are called *κοινὰ ἱκετήρια*, Common-Prayer, and distinguished from that which he delivered alone by himselfe by way of preface to his Sermon or Homily.

In the third age we meet with *ἱκετήρια προαρχαίου*, prescribed prayers; and *Tertullian* in his Apologetick gives us the moulds or heads of the publicke prayer then constantly used; saying, our prayer for all our Emperours is, that God would vouchsafe to grant them a long life; a happy raaigne, a safe Court, valiant armies, faithfull Counsellors, a good people, and a quiet world. Yea but say the *Anabaptists*, they said this prayer *de petiore*, out of their breasts; and sine monitore, without any guide, or remembrance, or prompter, and therefore by an *ex tempore* faculty. This will not follow, they mistake much the matter; for this monitor *Tertullian* speaks of was a kinde of *Nomenclator* who kept a catalogue of their numerous heathen deities to whom those *Pagans* prayed upon speciall occasions, and directed them to whom and

Iustin Apol. 2
Κοινὰ ἱκετήρια
κοινὰ.

Orig. l. 6. com.
Col. Tert. Apol.
2. 30. Precantes
sumus, pro im-
peratoribus vi-
ram prolixam,
imperium secu-
rum, domum
tutam, exerci-
tus fortes, sena-
rum fidelem,
populum pro-
bum, orbem
quietum.

and for what to pray, lest they should commit any absurdity in their prayers, in praying to Ceres for wine, and to Bacchus for corn. Such monitors or prompters the Christians needed not who prayed to one God onely, and not a prayer suggested by others, but premeditated by themselves, and first spoken in their heart before it was uttered by the mouth, according to that of the Psalmist, *My heart is enditing a good matter, my tongue is the pen of a ready writer.* To pray then de peccore in Tertullians sense is no more then *ἐκ τοῦ θυμῶ* to say without booke, or pray by heart, or from the heart, whose seat is in the breast.

45. 5.

S. Cyprian flourished in this age, about the yeare 250. in whose writings (which S. Jerome affirmeth to have been *sole clariora*, as illustrious and well known in the Christian Church as the beams of the Sun; or, as he speaketh hyperbolically, *brighter then the Sun*) we find some short forms of prayer at this day in use, both in the Roman Missall, and our book of Common-Prayer; as namely; *sursum corda*, & *habemus ad Dominum*, lift up your hearts, and we will lift them up unto the Lord, &c. Upon which passages and the like, the Century writers, who have gathered all the harvest of Antiquity, and have scarce left gleanings for any other, truly inferre, that in this blessed Martyrs days out of all peradventure they had certain set formes of short prayers and responds.

Hieron. cat. vi. cr. illust.

Magdeburg. Cent. 3. Formulas quasdam precationum sine dubia habuerunt.

In the fourth age Eusebius writeth, that the most religious Emperour, Constantine the great, commanded all his subjects to keepe holy the Lords day, and on it to send up to God with heartie and unanimous devotion an elaborate or studied forme of prayer, penned, as it seemeth, for the purpose, as to give God thanks for the great and miraculous victories he gave him over all the tyrants that persecuted the Church, so, to pray to God to perfect the great work he had begun by him, to propagate the Gospel through the whole world, and reduce all that were subject to the Roman state to the obedience of faith. Besides this prayer, penned by some Bishop, the same historian writeth, that the Emperour himselfe made a speciall prayer, which he commanded the Souldiers to say every day in the Roman tongue.

Hist. Eccl. l. 4. c. 19. μεμελεσμεν μόνῳ κυρίῳ.

Euseb. lib. Formulam precandis ipse omnibus militibus praescripsit.

Concil. Laod. 1 Can. 18.

τῇ αὐτῇ λέγειν ἑαυτοὺς καὶ τοὺς στρατιώταις.

In this age also the famous Councell at Laodicea was held, which hath left us divers Canons like so many golden rules both

Can. 59. 8. ὁ δὲ ἰδιωτὴς καὶ λαϊκὸς τοῦ ἐκκλησιασμοῦ.

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to regulate our devotion, and rectifie our lives; and among these for one, *that every morning and evening the same service or forme of prayer should be used*; and because some even in this very age adventured to make use of their *ex tempore* gift of prayer, at least read or said some private prayer conceived by themselves in stead of the publicke forme, * the *Milevitan* Councell provideth against this abuse by a speciall Canon, which carrieth this tenor: *It seemed good to the reverend Fathers met in this Synod, to appoint, that those prayers or orisons which were devised, or at the least allowed by that Councell should be used by all men, and no other, lest peradventure something through ignorance or want of care might be uttered in the Church, that might not well agree with the Catholike faith.* The occasion of this Canon was the over-weening conceit that some Bishops had of some prayers devised by themselves, which they obtruded to the Church instead of the publicke prescript forme; whereby it appeares, that in those dayes that liberty was not permitted to any reverend or ancient Bishop which now every puny Minister taketh to himselfe, to adde, or leave out, or change what he thinketh good in the Booke of Common-Prayer established by the Church and ratified by Act of Parliament.

About the end of this age, or the beginning of the next, *Basil, Ambrose, and Chrysostome* framed Liturgies to be used in their Diocesses, yet extant in their works, and *bibliotheca patrum*, though with some interpolation. And Saint *Augustine* in his seventh Tome consisting of many excellent treatises against the *Pelagians*, produceth divers passages out of the Common-Prayers then used by the Church, to convince those hereticks of the novelty, as well as falshood of their tenents. For notwithstanding that the *Pelagians* were furnished with many testimonies of the ancient Doctors, especially of the Greek Church, *qui ante exortum Pelagium securius locuti sunt*, who, before that heresie sprung up, spake more freely of the freedom of mans free will by nature (in opposition to the *Manichees*, who taught a fatall necessity of sinning) then could well stand with the free-grace of Christ accurately defended by Saint *Austin* and his scholars; yet this learned and zealous Father, being most expert in the prayes appointed to be read in the ancient

Con. Mil. 2. 12.

Placuit ut preces vel orationes quae probata fuerint in conciliis ab omnibus celebrantur, nec alia omnino dicantur in ecclesia, nisi quae a prudentioribus tractatae & compositae in synodo fuerint, ne forte aliquid contra fidem, vel per ignorantiam vel per minus studium sit compositum. Balsamon Annot. in Com. Gr. Eccl. 1. 1. v. 6. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

test Christian Churches, out of them exceedingly confounded these upstart Hereticks, and proved a full consent of antiquity for those Orthodox tenets he propugned aga inst all the enemies of Christs free and saving grace : and truly at this day a man may more certainly gather out of the Book of Common-prayer, and especially the Colle&ts used in our Liturgy, what is the judgement used of the Church of England in those points anciently questioned by the *Pelagians*, and now by the *Arminians* ; then out of the Book of *Articles* or *Homilies*.

In the sixth age *Gregorie* the great and *S. Isidore* set forth offices and formes of Church-service ; and partly out of them, partly out of the Liturgies above mentioned, of *St. Basil*, *Ambrose*, and *Calv. Ep.* 87. a 1. *Chrysostome*, partly some more ancient attributed to the Apostles, *Prot. Ang.* Q. uod ad formam precum & rituum Ecclesie, valde probro, ut certa illa exeat a qua pastoribus in ministerio sua well like that it be a certain and constant one from which the Pastors of the Church may in no wise depart or vary.

rundam simplicitati & imperitia, quam ut citius in ea consistat omnium inter se Ecclesiarum consensus, postremo, ut obviatur defultoria quorundam levitati qui novationes quasdam afficiant. Concerning a forme of Prayer and Ecclesiasticall rites, I very well like that it be a certaine and constant one, from which the Pastors of the Church may in no wise depart or vary, as well to provide for the simplicity and unskilfulness of some : as also that the consent of all Churches may more certainly be known ; and lastly, to meet with the unconstant levity of some men, who affect Innovations. *Ibid. eade test. Guttel. Apollonii, qui scribit ex mandato & jussu Classis Wallachinae ad Syn. Lond. de formulis agendarum, s. 7. p. 178. Vetus Ecclesia Judaica prescriptam formam habuit in usu precum, benedictionum, & gratiarum actionum in paschalis celebratione ; quam & Christus praxi sua probavit retinendam, vid. Cl. Beza, in Mat. 26. 20. Paulum Burgenf. in Psalm. 112. & Scalig. de emendat. temp. l. 6.* The ancient Church of the Jewes had in use a prescribed forme of Prayers, Blessings and Thanksgivings in the celebration of the feast of the Pascover, which Christ himselfe by his owne practice approved of, as fit to be retained. See *Beza, Burgenf.* and *Scaliger* in the places above quored. *El post, p. 180.* *Durum putamus omnes illas pias Ecclesias condemnare, ut superstitionis cultusque voluntarii reas, quae ab Apostolicis & Primitiva Ecclesia temporibus usque ad hodiernum diem cultum Dei publicum ex prescriptis certisque formulis celebrarunt.* We think it hard to condemne all those godly Churches, as guilty of superstition and will-worship, which from the times of the Apostles, and the Primitive Church, even unto this day, have celebrated the publick worship of God, out of, or according to certaine set, and stinced, and prescribed forms of prayer.

Set formes of prayer necessary in the Church.

Those prayers which all in the Kingdom are perpetually bound to use ought to be approved by the whole Church or Kingdom: for such prayers especially ought to be made in faith, and care taken that nothing be in them repugnant to sound doctrine.

But such prayers cannot be *ex tempore* ejaculations, or sudden conceptions of every private Pastors brain, opinion, or fancy. *Ergo*, they must be penned forth examined by Gods Word, and publicly printed, that all may know what they are, and may confidently goe along with the Minister, and without any scruple of conscience say *Amen* to the prayers; which they cannot doe to such unwarranted, immethodicall, insequent, nay, hereticall, schismaticall, and seditious prayers, as many of our *ex tempore* *Enthusiasts* deliver; especially on Fast-dayes, with infinite of tautologies and vain repetitions, to the great scorn and scandall of our religion.

ARGUMENT VI.

Mat. 20. 31.

There ought to be publick prayers not only on the Lords day, but on the week dayes also, upon speciall occasions in every Church or Congregation of the Saints: for prayer is the Christians dayly sacrifice from which those houses of God ought to take their denomination: *Domus mea domus Orationis vocabitur*, my house shall be called the house of prayer; *domus orationis*, non *orationum*; not a house of Sermons, though such there to be made; nor a house of Sacraments, though there to be administred; nor a house of Psalms, though there to be sung; but a house of prayer, as the principall and chief and most necessary duty there to be performed: prayer may be without the other, the other cannot be without it.

Mat. 13. 21.

But such prayers can be no other in most Churches then set formes devised by the learned of the Clergy, and approved by the State: for there is not one Minister or Curate of a hundred, especially in Country Villages, or parochiall Churches, who have any tolerable gift of conceived, as they term them, or *extempore* prayers.

Ergo,

Ergo, there ought to be Set Forms of Prayer used in a publick Congregation.

ARGUMENT VII.

No man prayeth as he ought, who poureth not out his whole soul before God, praying as well with an entire intencion as affection.

But this a man cannot do, who maketh a prolix *ex tempore* prayer in a publick Congregation; by reason that he must at the same time both think upon what he speaketh, and invent also what he is to speak, in order and with good coherence, unlesse he will pray absurdly, and consequently.

Ergo, no man prayeth as he ought, who comes not with a Set or premeditated Form of Prayer into a publick Congregation.

ARGUMENT VIII.

Not to speak of suddain ejaculations, which necessity forceth or excuseth; nor of prayers in extasies and raptures, in which an elevated soul is rather passive then active; in all ordinary prayers which we are to offer to God in the usual and constant course of our Ministry, we must be carefull to shun all temerity and * rashness and watch in prayer with all diligence. The pure oil Olive of the Sanctuary was to be beaten by Gods appointment, Exod. 27. 20. and the Virgins were to trim their lights, Mat. 25. 7. before they went out to meet the Bridegroom, and God himself rejected the blind and the lame for sacrifices. None presumeth to put up a petition to the King, which is not carefully perused before; and shal we less reverence the King of Heaven then an earthly Prince?

* Eccles. 5. 1.
Be not rash with thy mouth, nor let thy heart be hasty to utter a thing before God.
Mal. 1. 8.

But temerity and rashness cannot be avoided by such who speak to God *quicquid in barbam venerit*, and presume to deliver that in a publick assembly which they never thought on before.

Ergo, all such *ex tempore* prayers ought to be forborn in publick, and the Set Forms of the Church retained; or some in stead of them composed with publick approbation.

Anabaptists Objections.

In excepting against all Set or Rited Forms of Prayer *aspis a Vipera sic dicta vipera famit venenum*, according to the Latine Proverb, the Aspe a vi pariendo.

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Set Forms of Prayer necessary in the Church.

borroweth poison from the viper, that is, the Anabaptists from the Brownists, who may rightly be tearmed a generation of *Vipers*, because they after the manner of *Vipers* make way to their separation, or going out from the body of their Mother the Church of England, by eating and tearing her bowels. Out of their own store the Anabaptists furnish themselves with Arguments against all set forms of prayers in generall: but they are beholding to the *Brownists* for all such objections as they make against the publick forms of prayer used in the Church of England in particular.

For the more distinct handling of the objections, being somewhat of a different nature, and for the ease of the Reader, that he may more easily finde a particular and punctuall resolution to any such speciall objections as most stick with him, I will first propound their main arguments against set forms in generall, and both answer them and retort them, and then particularly scan what they seem materially to object against the Service Book established by Law in the Church of England.

Objections against Set Forms of prayer in generall.

OBJECT. I.

No worship devised by man is acceptable to God:

Set Forms of Prayer are a worship devised by man;

Ergo, Set Forms of Prayer are not acceptable to God.

ANSWER.

First, a worship of God devised by man may be taken in a double sense, either for a worship wholly devised by man, without any precept or president in Scripture; and such a worship is not agreeable unto God, but condemned in his Word, under the name of *Will-worship*: or for a worship in substance prescribed by God, but in some circumstance, manner, or help thereunto devised or composed by man; and such may be and is acceptable unto God: as for example, reading Scripture is a religious act prescribed by God, yet the translation of the Originall into the Mother-tongue, divisions of the text into Chapters and Verses, diverse readings, interlineary Glosses, together with the Contents, and siting them to the times and seasons, are from man. Preaching is a worship of God, yet the choice of
such

such a text, dividing it into parts, and handling the parts in such a Method, raising Doctrines and applying Uses from them, are from man, or acts wherein the Preacher maketh use of his invention, art and judgment. Catechising is a duty enjoined by God: yet to use such a forme of words or method in catechising by questions and answers, as also the dividing the Catechisme into 52 Sections answerable to the Sundayes in the year, as we see in *Calvins* and other Catechisms, is a device and invention of man. In like manner, prayer is a duty enjoined by God, and a part of his substantiall worship, but the set forms are devised by man, yet according to generall rules prescribed in Scripture.

Secondly, not only prayer it self, but even set forms of prayer have both precept and example in Gods Words, as I proved heretofore; and therefore are not to be accounted a meer humane invention, although therein mans wit and invention be made use of.

Thirdly, this argument may be retorted upon the Anabaptists. Forms of prayers upon premeditation, which Preachers use before their Sermons, are as well a worship of mans devising, as the set forms devised and framed by the governours of the Church.

But premeditated or studied prayers made by way of Preface before Sermons, are acceptable to God, and allowed by the Anabaptists themselves;

Ergo, Set Forms of Prayers cannot be disallowed.

OBJECT. II.

None who useth a Set Form of Prayer prayeth by the Spirit.

Every good Christian ought to pray by the Spirit, 1 Cor. 14. 15.

Ergo, No good Christian may use Set Forms of Prayer.

ANSWER.

First, the Apostle in the place alledged speaketh of an extraordinary gift of the Spirit, as appeareth by the verse immediately going before: *If I pray in a strange tongue, my spirit prayeth, but my understanding is without fruit.* Now, sith those extraordinary gifts of the Spirit are ceased, Christians are now bound to prophesie or pray by the Spirit, in the Apostles sense. This text therefore is impertinently alledged, and maketh nothing against Set Forms of Prayers now in use in the Church.

Set Forms of Prayer necessary in the Church.

Secondly, the phrase to pray by the Spirit, as it is used by Divines, may admit of a double meaning: either to pray by the immediate inspiration of the Spirit, as the Prophets and Apostles, and all the Pen-men of the Holy Ghost spake and wrote; and in this sense, they who use Set Forms of Prayer devised by men, pray not by the Spirit, as neither do they who pray *ex tempore*; for then they could not be out, which they are often, nor commit any error in their prayers, which they do vry many; nay, then their prayers should be of equall authority with the *Psalms*, and other prayers set down in Scripture given by divine inspiration: or by this phrase they mean to pray by the assistance of the Spirit; and in this sense, they who use premeditated and penned prayers, more pray by the Spirit then they who use *ex tempore* prayers, conceived and brought forth at the same instant; for the Spirit assisteth the former both in their premeditation and their present delivery, but the latter only in their sudden expressions: and I would fain know of them, why they who preach studied and penned Sermons preach by the Spirit, & that far more accurately, learnedly, judiciously, and powerfully then others; and yet, in their judgments, they who utter studied and penned prayers, pray not by the Spirit.

Thirdly, this objection may be also retorted by the Apostles example; we are as well to sing by the Spirit as to pray by the Spirit, for so are his expresse words; *I will pray with the Spirit, I will pray with understanding also; I will sing with the Spirit, I will sing with understanding also.* But a man may sing by the Spirit, and yet sing *prick-song*, and a written or printed *Ditty* in meter; for such are the *Psalms* of David, which they themselves sing: therefore a man may pray by the Spirit, and yet use a Set Form, and rehearse a penned or printed prayer.

OBJECT. III.

It is not lawfull to confine the Spirit, for that is a kind of quenching it, forbidden by the Apostle, 1 Thess. 5. 19.

But the prescribing and using Set Forms of Prayers is a confining or stinting the Spirit.

Ergo, the prescribing or using Set Forms of Prayer is unlawfull.

ANSWER.

First, if the governours of the Church should simply and absolutely

lutely forbid all suddenly conceived, or *ex tempore* prayers in public or private, they should offend in some degree, and be guilty of the breach of that precept of the Apostle. For to stifle all sudden motions of the Spirit, and prohibit all pious ejaculations, is in some sense to *quench the Spirit*. But albeit they command a Set Form of Liturgie to be read in the Church, yet they condemn not the use of conceived or premeditated prayers by preachers in their Sermons, nor by private Christians in their closets, but leave them to their Christian liberty.

Secondly, I demand of them, when they object against the use of Set Forms of Prayer, that they confine the Spirit, what Spirit they mean? the Spirit of God, or their own spirit, the spirit of man? If the Spirit of God, their objection contains in it blasphemy; for the Spirit of God cannot be confined by us, whether we pray with premeditation or without, use a Set Form or not: the Spirit of God worketh in both as he pleaseth, both by enlightning and warming our affections, and powerfully assisting both in the conceiving and delivery of prayer. If they mean their owne spirit, or the spirit of him that prayeth in the Congregation, namely, the Minister or Preacher, I answer, this is most necessary that his spirit for the time be confined, and his intention tyed to that prayer he readeth or saith by heart, neither is this forbidden by the Apostle, nor is it any quenching of the Spirit, but rather a kindling it. For in uttering zealous prayers with a fixt intention and devout affection we feel our hearts burn within us.

Thirdly, this objection may also be recorted; If a Preacher may not use a Set Form of Prayer, because the spirit in him is thereby confined; neither may he deliver a conceived or *ex tempore* prayer in the audience of the People, because by it the spirit in them is confined; though the prayer of the Preacher be no Set Form to him, but meer voluntary and extemporary; yet is it a Set Form to the hearers: and their spirit, if they will not suffer their mind to wander, is tied and confined to it so long as it lasteth, being an hour or two according to the length of our late Fast prayers; in which regard none more confine the spirit in man then these our upstart *Entbusiasts*.

Set Forms of Prayer necessary in the Church,

OBJECT. IV.

Prayers of the Pastor or Minister ought to be fitted to the severall occasions of the faithfull.

Set forms of Prayer cannot be so fitted.

Ergo, they ought not to be used in Churches.

ANSWER.

First, this is ignorantly objected by such who never read either our Books of Common-prayers or other helps to private devotion; for in them there are not only generall prayers, fit for all men to use at all times, but also speciall, applied to severall estates and conditions of men, for men in sicknesse and in health, in time of war or in peace, and the like.

Secondly, these severall occasions they speak of are either such as concern more, in the Congregation, or some one only in particular; if they concern more, and the Preacher be acquainted therewith, he may either chuse a penned prayer fitting for them, or himself upon premeditation make one; if they concern one only, such are not fit to be mentioned in publick prayers, but the Pastor is to repair to them, and apply a salve in private to their peculiar sore.

Thirdly, this objection may also be retorted: If all things which we need to pray for upon any occasion whatsoever be contained in one short Set Form of Prayer, much more may they be in many of greater length. But all things we need to pray for are comprised in a short Set Form of Prayer, to wit, our Lords Prayer, (as Saint *Austine* saith in expresse words) *although* (saith he) we vary never so much in our prayers, and say other words then those which Christ hath sanctified in his holy forme of prayer: yet if we pray as we ought, we say no other thing then that which is set down in the Lords Prayer.

Ergo, all things we need to pray for, may be comprised in Set Forms, which may be thus easily demonstrated; there is no extempore prayer which may not be taken by characters, and then either read, or said by heart, and so made a Set Form of Prayer for all men in the like case.

OBJECT. V.

Reading a prayer is no more praying, then reading a Prophecy is prophesying, or reading a Sermon is preaching.

But

*Aug. ep. 121.
c. 12. Quamlibet alia verba
ducimus, nihil
aliud dicimus
quam quod in
ista Dominica
oratione pos-
tum est, si recte
et congruenter
oramus.*

But where a Set Form of Liturgy is used, the Minister only readeth certain prayers and collects.

Ergo, he prayeth not, nor is his ministry therein Divine Service.

ANSWER.

First, bare reading a prayer simply, without any more then lip-labour, is not praying; but reading a religious prayer with understanding, intention, and affection, is praying and godly devotion. For what is prayer but a lifting up of the heart to God, with a lively faith and fervent affection, out of a quick sense of our wants, and calling upon him for such things as are agreeable to his will? This whether it be done within book or without book, with our own words, or borrowed from another, it matters not at all.

The definition of prayer.

Secondly, the reason holdeth not from praying to prophesying and preaching: for prophesie is an extraordinary gift of the Holy Ghost, and preaching a speciall faculty acquired by many years study, now especially since the extraordinary gifts of the Spirit are ceased; but prayer is a common duty of all Christians: and therefore though it will not follow; such a man readeth a prophesie, *Ergo*, he is a Prophet; yet we may rightly conclude, such an one readeth godly prayers constantly, after a religious manner, therefore he is an humble Oratour, and Petitioner, to his heavenly Majesty; for *Christ said to his Apostles, when you pray, say, Our Father, &c.* Saying therefore, or rehearsing a Set Forme is praying.

Thirdly, this objection may be thus retorted; if reading the Law in the synagogue be preaching it in the language of the Holy Ghost, then reading holy and heavenly prayers of the Church is praying: but the text saith expressly, that reading the Law is preaching, *Acts 15. 21.* *Moses of old hath in every City them that preach him, seeing he is read in the Synagogue every Sabbath day.* Ergo, reading prayers is praying.

The Anabaptists having thus disgorged their poison against Set Forms of Prayer in generall; the Brewinists who ingender with them, thus spit their venom against the Liturgie of the Church of England in particular.

EXCEPT.

EXCEPT. I.

First, they except against it, that it is a meer humane invention, and hath no warrant from Gods Word.

ANSWER.

But this exception is weake and false: First weake, for if all things in the Service of God, wherein mans invention, skill and art is exercised, are to be rejected and abandoned, what will become of the partition of the Bible into Chapters and Verses, the translating it into the mother tongue, putting Psalms into meter, and setting tunes to them, Catechismus, Confessions of Faith, Forms of administering Sacraments, nay, conceived as well as read Prayers, and all Commentaries, Homilies, and Sermons; for all these have something of Art, and are the issue of our meditation, invention and contemplation? we must therefore of necessity, distinguish between the Doctrine and the Method of a Sermon, the Matter and the Form of a Prayer, the Substance and Circumstance of Gods Worship: In the former there is no place for mans art, wit, or invention; in the latter there hath been alwayes and must be. Secondly, it is false; for the Book of Common-Prayer consisteth of, first, confession of sins, and of faith; secondly, Lessons out of the Old and New Testament; thirdly, thanksgivings or blessings generall and speciall; fourthly, Psalms read and sung; fifthly, prayers for our selves and for others: but for all these we have precept and precedent in Scripture, namely, for confession of sins, Psalme 32. 5. *I said, I will confesse my transgressions to the Lord.* Prov. 28. 13. *He that covereth his sinnes shall not prosper, but whoso confesseth them and forsaketh them, shall have mercy.* Dan. 9. 20. *While I was praying and confessing my sinne and the sinnes of my people.* Ezra 10. 1, 11. *Now when Ezra had prayed and confessed, weeping and casting himselfe downe before God.* 11. *Now therefore make confessiⁿ unto the Lord God of your Fathers.* Matthew 3. 6. *And were baptized of him in Jordan, confessing their sinnes.* For Confession of Faith, Maith. 10. 32. *Who-soever shall confesse me before men, him will I confesse before my Father which is in Heaven.* Rom. 10. 10. *With the heart man believeth unto righteousness, and with the mouth confession is made to salvation.* 1 Pet. 3. 15. *Be ready alwayes to give an answer to him that asketh you a reason of the hope that is in you.* For Lessons to be read

read out of the Old and New Testament. Deut. 13. 11. *Thou shalt read this Law before all Israel in their hearing.* Esay. 34. 16. *Seeke ye out of the Booke of the Lord, and read.* Luke 4. 16 *He went into the Synagogue on the Sabbath day, and stood up for to read.* Acts 13. 15. *After the reading of the Law and the Prophets.* Acts 15. 21. *Moses being read in the Synagogue every Sabbath day.* 1 Tim. 4. 13. *Give attendance to reading, to exhortation, to doctrine.* For thanksgivings, Neh. 11. 17. *And Mattaniah the sonne of Asaph was the principall to begin the Thanksgiving in prayer.* Psal. 26. 7. *That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.* Psalme 50. 14. *Offer unto God thanksgiving.* Phil. 4. 6. *In every thing by prayer and supplication, with thanksgiving, let your request be made known unto God.* Ephes. 5. 20. *Give thanks alwayes.* 1 Theff. 5. 18. *In every thing give thanks.* For Psalmes read and sung, Psal. 95. 1. *O come, let us sing unto the Lord.* 1 Chron. 16. 9. *Sing Psalmes unto him.* Ephes. 5. 19. *Speaking to your selves in Psalmes and Hymnes and spirituall songs.* James 5. 13. *Is any merry? let him sing Psalmes.* Rev. 15. 3. *And they sang the song of Moses, the servant of the Lord.* For prayer for our selves and others, 1 King. 8. 28, 29, 30, 38. *Have respect unto the prayer of thy servant.* Matth. 21. 13 *My house shall be called the house of prayer.* Luke 18. 10. *Two men went up into the Temple to pray.* Acts 3. 1. *Peter and John went up together into the Temple at the hour of prayer.* 1 Theff. 5. 17. *Pray without ceasing.* 1 Tim. 2. 1. *Let prayers, intercessions, and supplications be made for all men.* 1 Theff. 1. 2. *making mention of you in our prayers.* 2 Tim. 1. 3. *remembrance of thee in my prayers.*

EXCEPT. II.

Secondly, they except against the Service-Book: that either all of it, or the greater part, is taken out of the *Roman Missal*: and therefore is to be kickt out of the Church with that superstitious piece of *Romish* devotion.

ANSWER.

But this exception is, first, insufficient; secondly, ignorant. For if the prayers in our Service-Booke are holy and pithy, if agreeable to the pattern of all prayer, and favour of true piety and devotion, (which they cannot deny they doe) what skills it

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out of what book they were culled : The Jewes borrowed jewels of the Egyptians to adorn the Sanctuary, *Solomon* sent for timber and other materials for the Temple to *Hiram* King of Tyre. Saint *Paul* transcribed Verses out of Heathen Poets, *Virgil* raked gold out of *Ennius* his muck, Christian Apothecaries gather simples to make sovereign electuaries out of the gardens of Jews and Mahumetans, the Lapidaries take out a precious stone called *Eufonites* out of the head of a Toad : Christ indeed forbids us to cast pearl before Swine, but no where to take a pearl out of a ring in a Swines snout, if there be found any there.

2 Pet. 1. 9.

Secondly, this exception is guilty of as much ignorance as weaknesse, they who make it are *unworldly*, such as cannot see afar off : for if they could they might have discerned the prayers in our Church-book to be far more ancient then the *Roman Missal*. The Bishops and learned Doctours, who in the dayes of *Edward* the sixth compiled the Service-book at *Windsor*, had farre more ancient *Liturgies* in their eye then the *Roman Missal* or *Breviary*; they drew not water out of that impure channell, but out of a clearer fountain. There are the same Epistles and Gospels in our Book and theirs, but they were not taken out of theirs, but out of the Canonickall Books of the Old and New Testament : there are the same Psalms and Hymns, but they were not taken out of their *Psalter*, but out of *Dauids* and *S. Luke* : there are many of the same Collects and Orisons, but they are not taken out of their *Breviary*, but out of the *Liturgies* of *S. Basil*, *S. Ambrose*, *S. Chrysostome*, and other more ancient, attributed to the Apostles themselves.

Prov. 25. 4.

Lastly, if in regard of that little which may seem to be translated out of the *Missal* into our English Service-book, it might be termed (as *Spalatenfis* when he was present at the Service in *Canterbury* Church, called it) *Breviarium optime reformatum*, a reformed *Breviary*; I cannot apprehend, how that should be any derogation to it; for what saith *Solomon*? Take away the drosse from the silver, and there shall come forth a vessell for the refiner.

This was the noble work of the learned Doctors and Martyrs who reformed Religion in England : they took away the drosse, not only from the *Missals*, but from all other Offices and Service-books then extant; all superstitious Rites either heathenish or Jewish, all Legendary fables, all invocation of Saints, prayers for the

the dead, all *Diriges* and *Trenails*, and whatsoever was not warrantable by holy Scripture; and, retaining the rest, supplied what was wanting thereunto: and hence came forth this Vessel for the refiner, this *Liturgy* of our Church, more compleat then any now extant in other reformed Churches.

EXCEPT. III.

Thirdly, they except at three popish absolutions, as they term them; the first, in the beginning of the Service after the publick confession; the second before the Communion; the third, in the visitation of the sick.

ANSWER.

But this exception hath in it more strength of passion then reason: for none of these absolutions are absolute, but conditional; not in the name, or by the authority of the Minister, but of Christ.

The first is nothing but a declaration of Gods mercy, who freely pardoneth the penitent: and of the Ministers duty to declare and pronounce this absolution and remission to the people.

The second is a prayer of the Minister to God to have mercy upon the Communicants, to pardon and deliver them from all their sins, and to confirm and strengthen them in all goodnesse.

The third is the execution of that Ministeriall power where-with Christ invested the Apostles and their successors, *Loh. 20.23.* *As my Father sent me, so I send you; whose sins ye remit, they are remitted; whose sins ye retain, they are retained.*

Here is our expresse warrant and Commission from Christ for what we do in this kind, to revive the spirit of the humble, and chear up the drooping conscience ready to languish in a fearfull conflict with despair.

EXCEPT. IV.

Fourthly, they except against the reading of the *Psalmes*, *Epistles* and *Gospels*, in a corrupt translation in which there are many grosse errors: as *Psalme 105. 28.* *And they were not obedient to his Word*, whereas it should be translated, *and they rebelled, not against his Word*: and *Luke 1. 36.* *This*

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is the sixth month which was called barren, for, this is the sixth month with her who was called barren. And Rom. 12. 11. Fervent in spirit, serving the time, for, serving the Lord. And Gal. 4. 25. Agar is mount Sinai in Arabia, and bordereth upon the City which is now called Jerusalem, for, and answereth to Jerusalem. And Phil. 2. 8. He was found in his apparell as a man, for, being found in fashion as a man. And Ephes. 3. 15. Which is the Father of all that is called Father in Heaven and Earth, for, of whom the Family in Heaven and Earth is named.

But this exception is of little importance, and may soone be phillipt away.

For first, if no translation may be read in the Church but that which is free from all errour, then none at all ought to be read, for there is none in which there are not some mistakes, more or lesse: with this *ferula* therefore they rap themselves over the thumbs.

Secondly, those sores on which they fasten their nail have their selves; they may see them, if they please, in *Hooker, Fisher*, and many others, who have cleared those very passages.

Lastly, neither is the Minister, nor are the people tyed to that translation in the Common-prayer Book: but they may, if they please, in stead thereof read the *Psalms, Epistles and Gospels*, according to the last and best translation: neither were they to blame, who in the first setting forth of the Common-prayer Booke appointed the Scriptures to be read in that ancient translation, for that was the best then extant, neither is there any errour at all in it which concerneth faith or manners; and other slips must be born with in translations, or else we must read none at all till we have a translation given by divine inspiration, as the originals are.

EXCEPT. V.

Fifthly, they except that there are vaine repetitions in the Service-Book.

But this exception is vain, not the repetitions: for,

First, that is not vaine, which serves to a holy end and purpose, the more to stirre up our affections; or imprint such prayers deeper in our memories; as the reflecting the sunne-beames, is not in vaine which increaseth the heat thereof, and the striking again

again and again upon the same nail is not in vain, because it dri-
veth it in deeper, and more fasteneth it.

Secondly, the holy Scripture warranteth such repetitions: for
in the 136. *Psalm* these words, *for his mercy endureth for ever*, are 27.
times repeated in the old translation, but 26. according to the new:
and in *Psalm* 119. the Word of God, or some *synonymon* thereunto
is repeated 175. Christ himselfe repeated that prayer, *Father let* Mat. 26. 44.
this cup passe from me, three times.

Thirdly, there is no prayer appointed to be often repeated save
the Lords prayer, which Christ himselfe twice delivered upon se-
verall occasions; and not onely the Church of *England*, but all
Churches in their Liturgies have thought fit to rehearse often: for
it is as the salt which seasoneth all our spirituall sacrifices, as the
amber which sweetneth all our dishes, as the *Elixir* which turneth
all our *leaden conceptions into pure gold*. In the confession of our sinnes
we are defective, as also in the profession of our faith, and in our
prayers for our selves and others, and in our forms of consecration
of the Sacrament: and therefore in all these places of the Service-
Book the Lords prayer is added to supply the defect thereof.

EXCEPT. VI.

Sixtly, they except against the shortnesse of our prayers; they
say, they are rather *snips of prayers then prayers*; and that
in them there may be some *spark* of piety, but no *flame* of de-
votion.

But this exception is neither true nor just.

First, not true; for the prayers appointed by the Church to
be read at solemn fasts, as likewise the prayers for the whole
estate of *Christs Church*, and the Morning and Evening prayers
for private Families, and for sundry other purposes, printed
after the *Psalmes*, are of as large a size as any used in any reformed
Churches.

Secondly, it is not just; our prayers are thereby no way dis-
paraged, for the shortest of them come nearer to the patterne of
perfect prayer drawn by our Saviour, then their longest. In all
the Bible there is no example of any very long prayer: on the
contrary, *Solomon* commandeth us when we petition the Al-
mighty

Eccles. 5. 2.
Mar. 6. 7.

mightie to use few words; and Christ himselfe more then once taxeth the vanity and hypocrisie of such as mete out their devotion by the ell. *When you pray, use no vaine repetitions, as the heathen doe, for they thinke they shall be heard for their much speaking.* And Matthew 23. 14. *Woe be unto you Scribes and Pharisees, Hypocrites, for yee devour Widows houses, and for a pretence make long prayers.*

Ep. 121. Hoc negotium plus gemitibus quam sermonibus agitur; plus fictu quam efflatu.

In direct opposition to such, he framed a prayer himself, a very short one, but most pithie and perfect: and it is after this faire copy that the learned Scribes who penned our English devotions wrote, well knowing that God is not wooed with variety of phrases, but rather with sighs and groans; not with enlarged thoughts, but with enflamed affections, as Saint *Austine* teacheth us. The hottest springs send forth her waters by ebullitions; oratio brevis penetrat caelum. In a long prayer the affection slacketh, cooleth and dyeth before he that prayeth is speechlesse; and the vulgar sort of people are very little benefitted by these prolix and long-winded, rather discourses or expostulations, or exaggerations, then prayers; neither can they for so great a space of time hold their attention to the Preacher; neither can their memory carry away a quarter of what is powred out before them: whereas short prayers often repeated in their ears leave an impression behinde them, and they get them (with many most profitable texts of Scripture often rehearsed in the Book of Common-prayer) by heart: and if you take away from them these short cuts and shreddings of devotion (as they please to nick-name them) such as can neither read nor write will have nothing left to mend their wedding garments.

* Aug. ep. 121. c. 10. Dicitur fratres in Aegypto cribras quidam habere orationes, sed eas tamen brevissimas, & vaptim quodammodo ejaculatas, ne illa vigilantiter erecta, quae orantium plurimum necessaria est, per prolixiores moras evanescat atque bibetetur intentio.

However, we want not the approbation herein of the "ancient Churches, especially the famous Churches of * *Aegypt*, who had many prayers, but very short, as if they were darts throwne with a sudden quicknesse, lest that vigilant and erect attention of the minde, which in prayer is most necessary, should be wasted or dulled through the continuance of over-long prayers.

EXCEPT. VII.

Seventhly, they except against the interchangeable variety of our

our Service-booke, whereas they continue a long prayer themselves without any interruption, the people only sealing all in the end with their *Amen*.

But according to the *Rubricke*, and practise of the Church in most congregations in reading the *Psalms*, and other parts of the Service, the Minister and people answer one another by course and turns; sometimes he darts out a short ejaculation, as, *sursum corda, lift up your hearts*; they answer him with, *habemus ad Dominum, we lift them up unto the Lord*; when he singeth one verse in a *Psalm* they chant out another; when he prayeth for them, the Lord be with you, they requite him with the like prayer, and with thy spirit. And what hurt or incongruity is in this? it is a religious seconding one the other in their devotion, and stirring up the intention of the people. It is as it were the laying glowing coals one upon another, which presently kindle one the other, and make the flame the greater.

Gal. 6. 18.
The grace of
our Lord Iesus
Christ be with
your spirit.

And though now this be an eye-sore to some in our Common-prayer Booke: yet the ancients esteemed it no blemish, but a beauty in their Liturgies; For *S. Ambrose* maketh mention of such a custome in *Millain*, *Platina* in *Rome*, *Basil* throughout all Greece, and *Plinie* the younger, among the first Christians in *Tra-*
jans time within an hundred years after Christs death; These Christians (saith he) before day sung Hymns alternatim, by turnes or catches, to one Christ, whom they esteeme a God. And yet we may fetch this practise higher, even from a quire of Angels in Heaven; for so we read *Esay* 6. 3. And the Seraphims cryed one to another, Holy, holy, holy.

Plin. ep. ad Tra-
jan.

EXCEPT. VIII.

Their last exception and greatest spleen is at the *Letany*; one of the choicest pieces in all the Service-Book, wherein we offer up the sweetest incense in most fervent prayers and fragrant meditations to God.

And the *Brownists* their taking offence as it sheweth them to be of the nature of the *Vultures*, who, as *Aristotle* writeth, are killed with the oile of *Roses*: or rather like swine, who, as *Plinie* rabil. auscult. informeth us, cannot live in some parts of Arabia by reason of the sweet scent of aromaticall trees there growing in every wood. Against this therefore they thunder out a volley of objections;

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Set Foras of Prayer necessary in the Church.

In the Letany (say they) there is a prayer for the dead, *Remember not, Lord, the offences of our fore-fathers*; prayer against sudden-death, which may be a blessing: prayer for all that travell by land, or by water, and so for theeves and pirats: for all women labouring of childe, and consequently for all queanes and harlots: there is a rapping out of oathes, and no better then exorcismes and conjurations, by thy nativity and circumcision, by thy crosse and passion, &c. And therefore many who are in charity with other prayers are frighted with the Letany, and as soone as the Minister beginneth it they runne swifter out of the Church then he over it.

But I may truly say with the Prophet, *timuerunt ubi non erat timor*, they feared where there was no cause of fear, like silly ducklings they were scared at the sight of the shadow of a Kite in the water. For, not to answer all their objections *en passant* (they are not worth the stay or insisting upon, any of them) those words they first stumble at, *Remember not the offences of our forefathers*, are not a prayer for the dead, but for the living, that God would not so remember the offences of our forefathers as to visit them upon us, according to that dreadfull menacy in the second Commandment, *I am a jealous God, and visit the sinnes of the fathers upon the children to the third and fourth generation of them that hate me.*

The sudden death we pray against is not a quick riddance out of paine, or a speedy taking us away from the evill that is to come, for that indeed were to pray against our owne good: but by *mors repentina*, or suddaine death, there is meant unexpected or unprepared death, when we are summoned by death as by Gods messenger to bring in our bills and bookes to be examined at the great Audit before our accompts be ready: it is true, we should be alwayes ready; but who of a thousand is so? And if any be tardy, as thou and I are, shall any blame us for desiring a day at least to make even reckonings and perfect our accompts.

As for those passionate strains, * *By thine agonie and bloody sweat*: they are no forms of oaths, much lesse conjuration, (as these ignorant Sectaries blaspheme them) but a compendious and very usefull recapitulation of the story of the Gospel, and

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* Zanch. in ex-
posit. præcept. 2.
Tit. de invocati-
one: In veteri
Romana ecclesia
semper mihi
placuerunt hæc
duo: unum,
quod preces con-
cludant per Do-
minum nostrum
Jesum Chri-
stum: alterum,
quod exprimant
partes mediato-
ris & actus of-
ficii, addentes,
per crucem &
vulnera, &c.

an acknowledgement of the chiefe meanes of our salvation, and a vehement obtestation by the meritorious actions and passions of Christ, like to that 1 *Thes.* 1. *I beseech you brethren by the Lord Jesus Christ.* Neither are such kind of earnest obtestations unusuall in our petitions to men: *per dextram tuam, Caie Cæsar,* saith *Cicero*; & *per conubia nostra,* saith *Dido*. If they are true Christians they beleeve that God hath and doth deliver us from all punishment due to our sinne; and from eternall death by these very actions and passions of Christ recounted in the *Lety*; and if this be undoubted meanes of our salvation, ought we not to pray to God to save us by these meanes from wrath, and bring us to his everlasting kingdome?

The preposition *By* hath many significations, sometimes it is the note and signe of an oath; sometimes, and that most usually, it signifieth the instrumentall cause, and so it is taken in the *Lety*; wherein we do not affirme or swear any thing to be so or so by Christs *nativity*, or *circumcision*, or *death*, or *passion*; but we pray God to deliver us from all the evils both of sinne and punishment before specified by these *meritorious actions* and *passions* of our Redeemer, as by the onely effectuall meanes to procure us such a deliverance.

And for the extent of our charity and generalitie of our Gal 6. 10. prayers as we are comanded by the Apostles, *while we have time to doe good unto all men, but especially to those of the household of faith*; so we are likewise to pray for all men, because there is no man so wicked and in so damnable a condition to whom God (for ought we know) may not give repentance unto life, & we are indebted unto Gods mercy and restraining grace, that we run not into the like excessse of riot as they, nor are as wide from the way of salvation as the farthest wandring sheep. And though we pray indefinitely for *all that travell by land or by water*, yet those *all* in the Churches account are no other then such as travell in the way of a lawfull calling.

And as for *Women labouring with child*, we pray nothing for them, but that they may be safely delivered; nor for any that are in present danger, but that God would preserve them: and have we not expresse warrant for such a Prayer, both in the words of *Job*, *O thou preserver of all men?* And of
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the Apostle, 1 Tim. 4. 10. *God is the Saviour of all men, especially of those that believe :* upon which ground the Apostle himselfe inferreth a necessary dutie of all Christians to pray for all men, 1 Tim. 2, 3, 4. *I exhort you therefore, that first of all supplications, prayers, and intercessions be made for all men; for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come to the knowledge of the Truth.*

A Conclusion to the third Article.

Since I had perfected, and in part published my Answer to the exceptions of the *Brownists* taken against our Book of Common-Prayer, I understand that some well-affected to the Discipline and Liturgy of the Church, rested not satisfied with my Answer p. 74. to the objected errors in the translation of divers Texts of Scripture, namely, *Psalme 105. v. 28. Luke 1. 36. Rom. 12, 11. Gal. 4. 25. Phil. 2. 8. Ephes. 3. 13.* because in part I referre them for answer to Master Hooker, M. Fisher, M. Cowell, and others, who had formerly cleared these passages.

It is true, in that place I deliver not their answers, but referre the reader to their Works; and I was constrained so to doe, because I had not their Books by me to transcribe the particular passages out of them. Howbeit because peradventure thou maist not easily meet with these Authors, or not suddenly light upon the very places, for thy better satisfaction for the present, I have thought fit (not balking any way the fuller and larger Answers of the Authors above mentioned) to put a light into thy hand, with which thou maist safely passe through those difficult Texts in that Translation, without any trip or stumbling.

To the first objected error, *Psalme 105. 28. They were not obedient to his word,* whereas according to the Originall, they should have translated it as wee read in the *Kings Bible*, they rebelled not against his word: I answer, that the words in our authorised Translation are agreeable to the *Septuagint*, whose Translation the Apostle follows often in the New Testament,

even

ἐν ᾧ καὶ ἀπει-
θήσαντες τῷ
λόγῳ τοῦ κυρίου

even where in words, though not in sense, it differeth from the Hebrew; neither is there any contradiction in the translations. For the pronoun *they* in the old translation, is to bee referred to the Egyptians, in the new to *Moses and Aaron*. Now if we speake of *Moses and Aaron*, they rebelled not against Gods Word, but were obedient to it; and so the last Translation is most true of them: but if we referre the words to *Pharaoh* and the Egyptians, they rebelled against God, and were not obedient to his Word, and so in them the former Translation is verified. Nay, which yet farther justifieth both translations, though wee distinguish not the persons, but take the word *they* in both translations for the same, namely, *Pharaoh* and the Egyptians; it may bee truly said of them that they were not obedient unto Gods Word according to the old Translation, and yet that they rebelled not against Gods Word according to the new. For in regard of their offer to let goe the people when they saw the fearefull darkenesse, they disobeyed not the Word of the Lord, and yet they obeyed not his Word absolutely, in as much as they withheld their sheep and cattell at the same time.

To the second objected error, *Luke 1. 36.* And this is the sixth moneth which was called barren; I answer, the fault is not in the Translatour, but in the Printer, who should have printed *her* instead of *the*, and so the sense is currant and agreeable to the originall, this is *her* sixth moneth which, or who was called barren, ὅτις μὴν ἔστ' ἔτι αὐτῇ τῇ ἑκτῇ μὲν σέξω, that is, word for word, this is the sixth moneth to her that was called barren.

To the third objected error, *Rom. 12. 11.* serving the time in stead of serving the Lord: I answer, there is a *varia lectio*, in the originall, some copies read the Lord, *κυρίῳ*, and some the time or season, *καιρῷ*, and both may well stand; for the first, serving of the Lord, no man can make question; and if wee read *καιρῷ*, that is, the season or time, the sense is good, and the precept agreeable to that *Colossians 4. 5.* which requireth that wee observe the times, and take advantage of all opportunities of doing good.

The fourth objected error, *Gal. 4. 25.* Agar is mount Sinai in Arabia, and bordereth upon the City which is now called Jerusalem; I answer, that the Greek word *ἐσθλὴ* signifieth bordereth,

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dereth, or is in the *same ranke* with. And though mount *Sinai* it selfe, on which God descended, and the Law was given, is distant many hundred miles from *Jerusalem*, yet as *Genebrard* observeth, there is a track of hills from mount *Sinai* in Arabia, reaching near unto *Sion*, whereon *Jerusalem* is built; and so mount *Sinai* may truly be said with the mountains adjoining thereunto, to border upon, or be in the same ranke with *Jerusalem*; notwithstanding, I grant, the last Translation which rendreth *αὐτὸς* answereth unto, seemeth more agreeable to the meaning of the Apostle.

To the fifth objected error, *Phil. 2. 8.* he was found in *apparell* as a man: I answer, that though *apparell* be now restrained to signifie a mans outward habit, vesture, or garments; yet the word in ancients times was taken more largely for outward appearance, and so is answerable to the Greek *ἡλικία* signifying shape, fashion, and outward resemblance.

To the sixth objected error, *Eph. 3. 15.* Which is the Father of all, that is called Father in heaven and earth: I answer, that these words are a paraphrase of the sense, rather then a Translation of the letter, and such liberty we may not deny a Translatour, especially when the letter in the originall soundeth somewhat harsh in the language into which the Translation is made. Thus much may serve to justify the authorized Translation in the Book of Common-Prayer, though for my owne part, I wish (as I have elsewhere expressed my selfe) that all the Psalms, Lessons, Chapters, Verses, and allegations of the Scripture in the Book of Common-Prayer should in the next edition be printed agreeable to the Last and best Translation. A rush candle is not to be condemned in the dark, yet if we may have a clearer light with cotten weck, we use it rather. As the former Translation was better then could be expected in those darker times: so in these dayes of clearer light, men may expect a better Translation then they could then make.

I will fill up this Border with a rich Jewell, I meane the testimony of that incomparable Bishop, who after he had most accurately handled all the points of difference between us and the Roman Church, and thereby purchased to himselfe the title of the prime Champion of the reformed Religion through the

the Christian world, in his view of a seditious Bull sent into England from *Pius Quintus* in *Anno Domini* 1569. page 10. thus washeth away the aspersion cast upon our Church by that man of sin, „ *Preces, Jejunia, &c. abolevit*; He saith we have no „ Prayers; he thinketh we meet together like wild men, or „ rather like brute beasts, you know he speaketh untruly; be- „ hold the Suffrages, the Psalmes, the Lessons taken out of the „ Old and New Testament; consider the form and order of our „ Churches: we make humble confession of our sins, we hear „ especial comfortable places of Scripture, which shew us how „ mercifull God is to them that truly and earnestly repent: we „ give thanks to God for his mercies and blessings upon us; we „ pray him to continue his goodnesse towards us, and to lead „ us into all truth: We pray for the Queens Majesty, for all „ that be in authority; for all the people, for those which suffer affliction, for all that either obstinately or ignorantly refuse the comfort of the Gospel: To be short, with one mind „ and with one mouth we praise God, even the Father of our „ Lord Jesus Christ, and all the people say, Amen. Thanks be to „ God for the Prayers which we have, and God grant that we „ may hold them to the end.

The Doctors Manifesto and Challenge.

WHervas a false and scandalous report is bruited by the Semi-separatists and Anabaptists, and readily entertained by divers Zelots of the *New Reformation*; that I, who have preached and printed so much against Popery heretofore, now in my old days being ready to leave this world, have fallen away from my holy profession, and am in heart a Papist; there being found very many popish books in my study: And because I have learned from the mouth of *S. Jerome*, that though other wrongs may be put up and answered with silence, committing the revenge thereof to the righteous Judge, *Injustissime judicatio justissime judicatur*: yet, that *in suspitione haereseos neminem oportere esse patientem*, that no man ought to be silent when he is charged with Heresie; I have thought fit to make known to all whom it may concern, that being chosen Provost of *Chelsey Colledge*, I have under the Broad Scale of England, a Warrant,

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to buy, have and keep, all manner of Popish books, and that I never bought or kept any of them, but to this end and purpose, the better to inform my self to refute them; and for my judgement and resolution in point of Religion, I professe before God and his holy Angels, and the whole world, that what I have heretofore preached, written, and printed, against the errors, heresies, idolatry, and manifold superstitions of the Romish Church, I believe to be the truth of God, and that I am most ready and willing, if I be called thereunto, to *signe and seale* it with my blood.

And whereas I am certainly informed, that divers Lecturers and Preachers in *London* and the Suburbs, who have *entred upon the labours* of many worthy Divines, and *reaped their harvest*, do in their *own Pulpits*, after a most insolent manner, insult upon them; demanding, *where are they now that dare stand up in defence of Church-Hierarchy or book of Common-Prayer*, or any way oppose or impugn the new intended Reformation, both in doctrine and discipline of the Church of England? I doe here protest, that I do and will maintain by disputation or writing, against any of them, these three conclusions.

1. First, that the Articles of Religion, agreed upon in the year of our Lord 1562. by both houses of Convocation, and ratified by *Queen Elizabeth*, need no alteration at all, but only an orthodox explication in some ambiguous phrases, and a vindication against false aspersions.
2. Secondly, that the Discipline of the Church of England, established by many laws and Acts of Parliament; that is, the government by Bishops, (removing all Innovations and abuses in the execution thereof) is agreeable to Gods Word, and a truly ancient, and *Apostolicall Institution*.
3. Thirdly, that there ought to be a *set forme* of publick prayer, & that the book of Common-Prayer (the Calender being reformed, in point of Apocryphall Saints and Chapters, some Rubricks explained, and some expressions revised, and the whole correctly printed, with all the Psalmes, Chapters, and allegations out of the Old and New Testament, according to the last Translation) is the most compleat, perfect and exact Liturgy, now extant in the Christian world.

Don. Featley.

ATTIC.

ARTICLE IV.

Concerning the calling of Pastours.

ANABAPTIST.

That there ought to bee no distinction by the Word of God, between the Clergy and the Laity; but that all who are gifted may preach the Word, and administer the Sacraments.

THE REFUTATION.

This prodigious error, which may be easily convinced not only by the clear light of Scripture, and the practice of the Christian Church from the beginning to this day : but also by the glimmering light of Reason and custome of all Nations, a mungrell Sect of late between Brownists and Anabaptists have set abroad, and thereby after a sort justified the scandall laid upon some in the Reformed Churches, by Cardinall Bellarmine, that Protestants have no order at all among them, but confusion; that among them all sorts of Tradesmen and Artificers handle the Word and Sacraments with foule and unwashed hands, to the great dishonour of God, and prophanation of his holy Ordinances. But let the Cardinall and all Papists know, that we own none of these *Russit Rabbits*, or *apron Levites*, but detest and abominate them as much as wee doe that great Patriarch of the Anabaptists, **Cuiperdolin*, who in *Munster* at the Coronation of their Taylor King, creeps upon all four, and passing through a great throng of people, breathed into all their mouths, saying to every one in particular, *The Father hath sanctified thee, receive the Holy Ghost*. This Heresie may bee felled down at three blowes of the Axe (Saint John Baptist speaks of) laid to root of the tree, after this manner :

ARGUMENT. I.

No man may conjoyne or confound them whom God hath severed and distinguished.

But God in his word hath severed the Clergy from the Laity; and distinguished the Priests from the people, Numb. 18. 20. *Hos.* 4. 4. 9. *Mal.* 2. 7.

Ergo, None ought to confound them.

ANABAPTISTS Answer.

By the Levitical Law the Priests were distinguished from the people.

Gastius l. de Anabapt. exord. pag. 35.

Catabapt. sumunt sibi omnes predicandi officium.

See the confession of the Anabapt. art. 41. 45.

* Sleid. com. lib. 10.

Cuiperdolingus manibus pedibusque reptans per homines confertim sanctes in sublimi discurrit, & in or illis inha-lans, Pater (inquit ad singu-las) re sanctifi-cavit, accipe Spiritum Sanctum.

Distinction of Clergy and Laity.

people, but that distinction is now taken away, and by the Gospel any who hath the gift of Prayer, and interpretation of Scripture, may both expound, and dispense and doe all such things, as the Clergy of late have appropriated to themselves.

REPLY.

1. The distinction of Priest and People is more ancient then the Leviticall Law, and founded in the very law of Nature; for the Indians have their Brackmans, the Turks their *Mustees*, the Heathen Romans had their *Flamines* and *Arch-Flamines*, the Britains and Gauls their *Druides*. Before the law given, we read of Priests in Egypt, and in Canaan, and in Midian. *Melchisedec* was a Priest to the most high God, Gen. 14. 18. The Priests in Egypt had a portion by themselves, Gen 47. 32. Only the land of the Priests Pharaoh bought not, for the Priests had a portion assigned them, and they did eat their portion which he gave them. And Exod. 2. 16. there is mention of a Priest of Midian which had seven Daughters.

2. In the New Testament, though the Leviticall Priesthood be taken away, yet there still remaineth a distinction between the Clergy and Laity: for Christ Matth. 28. 19. giveth commission to his Apostles, and their successours, to teach all Nations, and baptize them, and Iohn 20. 22. to remit and retain sins; and the Apostle evidently distinguisheth the flock from their Pastors, Acts 20. 28. Take heed to your selves and all the flock over which the Holy Ghost hath made you overseers; And Gal. 6. 6. Let him that is taught in the Word, communicate to him that teacheth in all good things. And Heb. 13. 17. Obey them that have the rule over you, and submit your selves, for they watch over your souls, as they that must give account, that they may doe it with joy, and not with griefe.

ARGUMENT II.

That for which God inflicted most severe punishments in the Law, ought not to be attempted by any that fear God. But God inflicted most severe punishments upon Lay-persons for usurping upon, and intermeddling with the Priests function: as namely, upon *Corah*, *Dathan*, & *Abiram*, Numb. 16. 31. and upon *Vzzab*, 2 Sam. 6. 7. and upon *Vzziah*, 2 Chr. 26. 21. Ergo, None that fear God, ought to attempt any such thing.

ANABAPT.

ANABAPTISTS Answer.

These plagues and judgments fell upon the persons above named for other crimes; namely, upon Corah and his complices for their conspiracy against Moses and Aaron; Uzzah for his presumption, and Uzziah for his pride; not simply for those acts done by them, which seemed to trench upon the Priests and Levites office.

REPLY.

1. It is true that the former Delinquents were guilty of other crimes. For as Angels often appear single, but Devils by legions; so eminent virtues are for the most part single & rare in men, but enormous vices are seldome alone. Yet this no way dulleth the point of the Argument: For the Text is expresse, that the particular punishments above mentioned were laid upon them for those illegall acts done by them, to the wrong and prejudice of the Sacerdotall function. For what saith the Text? Corah and his company said to Moses and Aaron, you take too much upon you, seeing all the Congregation are holy, every one of them, Ver. 18. They took every man his Censer, and put fire on them: and that hereby they intruded upon the Priests office, it is evident by Moses reproof, Ver. 9, 10. Is it a small thing that God hath appointed you to stand before the Congregation to minister unto them, and he hath brought thee near unto him, and seek ye the Priesthood also? Likewise it is said of Uzzah, that he put his hand to the Ark of God, and that therefore the Lord was wroth with him, and smote him in the same place. And for Uzziah, the case is yet clearer, for the Priests withstood him, and said unto him, 2 Chron. 26. 18, 19. It pertained not unto thee, Uzziah, to burn incense to the Lord, but to the Priests the sons of Aaron: yet Uzziah will be meddling with the Censer, and he burning incense contrary to the Law, and thereby he incurred the wrath of God against himself, and immediately the Leprosie rose up in his forehead before the Priests in the house of the Lord, besides the Incense Altar.

2. I grant Corah and his complices conspired against Moses and Aaron, but the cause was, Moses and Aaron withstood his ambition, and would not suffer him to arrogate to himselfe the Priests function. Uzzah was presumptuous, but for ought ap-

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pears in the text, he shewed it in nothing but this, that he, without any calling from God, presumed to touch his Ark, and doe the office of a Priest. *Uzziah* was proud, and it was the height of his pride which moved him to burn incense, and not content with his Scepter, to meddle with the Censer. I shall adde no more to enforce this reason then the application of the words of the Oratour to *Mark Ambury*; *I wonder Anthony that thou art not frighted at their ends, whose course thou followest*: So I very much marvell that they who do such things as *Corah*, *Uzzah*, and *Uzziah* smarted for, fear not that they shall suffer in the like kind, or a worse, without repentance. For although the Earth open not her mouth & swallow them up as he did *Dathan* and his fellow Conspiratours; yet Hell will open her mouth, and swallow them body and soule. And though God smite them not with temporall death, as he did *Uzzah*, yet he will with eternall: and though their flesh be not infected with leprosie, as *Uzziah's* was, yet their consciences are most foul and leprous in the sight of God.

ARGUMENT III.

All that take upon them to execute the Office of a Priest or Minister of the Gospel, ought to have a calling thereunto, *Heb. 5.4. 1 Tim. 4. 14.*

But Lay persons, whether Merchants or Artizans, or Husbandmen, or any the like, have no calling to execute the office of a Priest, or Minister of the Gospel.

Ergo, they may not assume or arrogate it to themselves.

ANABAPTISTS Answer.

Gods conferring gifts upon any man, is a sufficient calling; as for the imposition of Episcopall hands; it is an Antichristian Rite, and giveth the party ordained no power at all.

REPLY.

There is a double calling necessary to a dispenser of the mysteries of salvation; Inward, and Outward: the Inward enableth them, the Outward authorizeth them to discharge their sacred function. Where there are gifts, if God incline the heart of the party to enter into the Ministry, there is an inward calling: yet

yet this alone sufficeth not without a an outward calling, either ordinary or extraordinary : Extraordinary callings (such miracles are ceased) we are not now to expect ; nor if any pretend casually beleeve, or give way thereunto: and therefore we must stick to the ordinary calling, by the imposition of the hands of the Presbyter ; for none may prophesie or preach except he be sent, *Jer. 14. 14. The Prophets prophesie in my name, and I sent them not. Jer. 27. 15. I have not sent them, yet they prophesie.* Rom. 10. 15. *How shall they preach, except they be sent ?* And the Christian Church now knoweth no other sending, then by laying on of hands by the successours of the Apostles, and commending them to particular charges: And if such Episcopall Ordination be Antichristian rite; we desire to learn from them what is the Christian forme or manner of admitting men into holy Orders ; for no other ordination was heard of for 1500. years, or at least approved of, and more: during which time, if there were no lawfull calling, there were no Pastors feeding and governing the flocks ; if no lawfull Pastors, no visible Churches.

2. As the Anabaptists have no outward calling, so neither inward ; for whatsoever over-weening conceit they may have of themselves, yet certain it is, they who take upon them to be their leaders and teachers, are such as *b Saint Jerome* complaineth of in his eighth Epistle, *Who become Masters of the unlearned, before they were Scholars of the Learned.* And *c Saint Bernard*, *We have many Cocks in the Church, but few Cisterns ; they who derive to us the heavenly waters, are so charitable, that they poure out rather then stay at quod vivuntus to have any thing poured into them ; more ready to speake then to constitute ordan ne ad eam futionem pervenit, vocatus-*

que sit & constitutus. Anglica confel. art. 6. *Ministerium docemus legitime vocari oportere, & recte atque ordine perfici Ecclesia Dei: quo major nobis ab istis sit injuria quibus nihil sepius in ore est, quam apud nos omnes esse Sacerdotes, omnes doctores, omnes interpretes.* Belgica confel. art. 31. *Credimus ministros debere ad functiones illas suas vocari & promoveri legitima Ecclesia electione.* Augustana confel. art. 14. *De ordine Ecclesiastico docent, quod nemo debet in Ecclesia publice docere, aut Sacramenta administrare, nisi rite vocatus, sicut & Paulus precipit Tito, ut in civitatibus Presbyteros constituat.* Wittenberg. confel. art. 20. *Nec permittendum est cuivis, quamvis spirituali Sacerdoti, ul sine legitima vocatione usurpet publicum ministerium in Ecclesia.* *b Nimirum multi imperitorum magistri sunt, priusquam fuerint docto rum discipuli.* *c In Cant. canales multos hodie habemus in Ecclesia, conobis paucis, tantæ charitatis sunt, per quos nobis fluent caelestia dimanant, ut prius effundere quam insundi velint, loqui quam audire paratiores, prompti docere quod nunquam didicerunt.*

vary phrases, and out of broken Notes hold out a discourse upon some passages of Scripture for an hour and more; yet they are no wayes furnished with gifts requisite to a faithfull Shepheard, and able Minister of the Gospel: for they understand not the Scripture in the Originall Languages, they cannot expound without Grammar, nor perswade without Rhetorick, nor divide without Logick, nor found the depth of any Controversie without Philosophy, and School-Divinity. Neither may they flie to immediate inspiration of the Holy Ghost, and the miraculous gifts of Tongues and Prophecie, for such have ceased in the Church for these many hundred years.

The Anabaptists Objections answered.

You have heard how strong our Arguments are for the truth: now ye shall hear in brief how weak the Adversaries Objections are against it.

Object. 1. First, they alleage out of *Joel 2. 28.* *I will poure out my Spirit upon all flesh, and your Sonnes and Daughters shall prophesie, your young men shall see Visions, and your old men shall dreame Dreames:* That though under the Law the people were ordinarily to heare the interpretation of the Law of God from the Priests; yet that under the Gospel God so plentifully poureth his Spirit upon all Congregations, that all Belcevers are enabled to Prophecie, and to speake to instruction, to edification and comfort.

Sol. 1.

But we answer: That the Prophet there speaketh not of any ghostly power to open the Kingdome of Heaven, and remit and retaine sinnes, given by Christ to his Apostles and their successors, but of an extraordinary measure of enlightning graces, as also of extraordinary gifts of Tongues and Miracles, as the Apostle Saint Peter himiselfe expoundeth the Text, *Acts 2. 15, 16, 17.*

2.

As there is a greater measure of knowledge given to the people under the Gospel, then under the Law, and a more copious effusion of the Spirit, so also the Pastors: and to whom more is given, more shall be required. This text therefore proveth not that all sheep should be Pastors, and all Scholars, Teachers; but that both Teachers

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Teachers and Disciples should have a greater measure of knowledge then before they had under the Law.

Secondly, they alleage out of *Col. 3. 16.* and *1 Pet. 4. 10.* that all Christians ought to communicate their knowledge and other gifts of the Spirit one to another, and thereby to *teach and instruct and edifie one another.* Therefore all Lay-persons who have the gift of supplication and interpretation of Scripture, ought to make use of them for the benefit of others, as the Ministers of the Gospel do.

Obj. 2.

But we answer, that as the clouds when they are full, drop, and the ears shed, and the fountains flow; so all who abound in knowledge ought in such a way as they are able, according to their calling, derive it to others: but hence it will not follow, that all men have ghostly power to dispense the mysteries of salvation, and administer the Sacraments, and remit and retaine sins, which peculiarly appertain to the Pastorall calling.

Sol. 1.

There is a double teaching and admonishing, Publick and Private, Publick, by expounding the holy Oracles of God; and revealing to Gods people his whole counsell for their salvation: Private, by Catechising a mans family, or conferring with his Christian brethren, and rehearsing in some particular what he hath learned from the Scripture and other holy books, or the mouth of his Pastor; or by giving good advice, and shewing him his errors, or encouraging him in a good course, ministering unto him a word of comfort, or advice, or admonition in due season: And of this latter kind of teaching and admonishing, the Apostle speaketh, as appeareth by the words following, *admonishing one another in Psalms, and Hymnes, and Spirituall songs, singing with grace in your hearts to the Lord.*

2.

Thirdly, they alleage, that *Eldad and Medad, Numb. 11. 27.* and *Saul, 1 Sam. 10. 11.* and *Philips Daughters, Acts 21. 9.* prophesied, and the Prophet *Amos* was a Heards-man, *Peter*, and other of the twelve, Fishermen, and *S Paul* a Tent-maker: Why then may not tradesmen and the like, if God bestow gifts upon them, preach the Word and administer the Sacraments?

Obj. 3.

But we answer, that extraordinary instances ought not to be taken for presidents, or drawn into ordinary practice; else false Prophets might now expect to be admonished of their errors.

Sol. 2.

by brute beasts, because God once opened the mouth of the Ass; and by it *reproved the madness of the Prophet Balaam*; and all souldiers that fight the Lords Battell, *blow Rams horns in stead of Trumpets*, because once with them *the wals of Jericho were blowne downe*; or arme themselves with *Lamps and broken pitchers*, because *Gideons* souldiers with such weapons discomfited and routed the Midianites.

2. All these had a calling from God, and proved this their calling by strange and wondrous affects, as by certainly foretelling things future, or speaking with tongues, which they never had learned, or by miraculous cues, or the like. Let our new Enthusiasts and Brownists prove their extraordinary calling in like manner, and we will not deny them the exercise of the ministeriall function.

- x. It is to be noted, that none are now borne in holy Orders, or may challenge the Priesthood by birth; but before they take holy Orders upon them, given them by the Church, they are meare Lay-persons. Neither doe we finde fault with any simply, *hoc nomine*, because they have been before of other professions, or trades, (though it were to be wished that there were no necessity of admitting such into the Ministry, whose education or former course of life hath not been corresponding to so holy a calling) but that we blame them for, is, that they take upon them the honour and office of the Priesthood, not being called thereunto, as was *Aaron*; that they despise the Churches Ordination, by imposing of hands; that they handle the holy Scripture and Sacraments with black, foul, and unwashed hands; that they presume that they have those gifts and graces of the Spirit, which indeed they have not; that they usurp upon the place and function of the Ministers of the Gospel, and too much undervalue the cure of souls, which as *S. Gregory* rightly defineth it, is *Arts artium*, the Art of all arts: And *S. Paul* by the question he propoundeth, resolveth as much, saying, **Who is sufficient for these things?* But now as the practice is, and the common estimation of the vulgar, we may crosse *S. Pauls* question with a contrary interrogatory, Who is not sufficient for these things? sith Coach-men, Weavers, Felt-makers, and other Mechanicks are now (by some) thought able Ministers, and profound Doctors of the Church, and Exercise, as they term it, not only in private Conventicles, but also *per famam*

Greg. de cura
Pastoralis, l. 1.
c. 1. Ab imperi-
is pastorale
magisterium
qua temeritate
inscipitur,
quandous arti-
um est regimen
animarum.
* 2 Cor. 2. 16.

& populum, in great Churches and publick Assemblies; to the great dishonour of God, prophanation of his Ordinances, and scandall of the Reformed Churches.

ARTIC. III.

Concerning taking an Oath, especially ex officio.

ANABAPTIST.

NO Christian may lawfully take an Oath, no not though it be required by a Magistrate, especially such an Oath, whereby he may hazard his life, liberty, or estate.

Pont. Catal.
Inter errores
Politicos Ana-
baptistarum re-

censet hos duos, non licere exercere judicia, vel in foro contendere, non licitum esse dare juramentum. Sleid. com. l. 10. dicunt non licere Christianis in foro contendere, non jurandum dicere.

THE REFUTATION.

Though this assertion of the Anabaptists, as they maintaine it, hath a glosse and varnish put upon it of piety, prudence and justice; of piety, in preventing all occasion both of false and vain oathes; of prudence, in not ensnaring our selves; of justice, in not concurring actively to our owne prejudice or wrong: yet upon due examination it will appeare to be repugnant to all three: to piety, by robbing God of a part of his substantiall worship, to wit, a holy kinde of invocation; to prudence, by unfurnishing our selves sometimes of our best defence, which is to clear our innocency by oath; to justice, by depriving all Courts of Justice of his soveraign evidence of truth, and all humane society both of the surest tye of fidelity, and the readiest means to end all strife and Controversie. For the farther manifestation whereof I am to cleare three points: 1. That Oathes may lawfully be taken by Christians. 2. That some Oathes may be lawfully exacted of them, and imposed upon them. 3. That Oathes may be lawfully urged and exacted not onely in civill, but in criminall causes, such as are commonly termed Oathes *ex officio*.

officio, when a man is required to answer upon oath concerning some crime or fault objected to him, or articulated against him. Some deny it to be lawfull to take any Oath: others allow of an oath freely taken, but not imposed: a third sort dislike not all oaths imposed, but only except against oaths *ex officio*. These three questions hang as it were upon one string. For if no oath may be lawfully taken, certainly none may be lawfully imposed, and if oaths may not be imposed, least of all the oath *ex officio*, whereby we hazard and endanger our lives, liberties, limbs or estate if we confesse, but our souls if we deny upon oath what is truly laid to our charge. Again, on the contrary, if the oath *ex officio* in some cases may be lawfully imposed, then other oaths may be imposed with much lesse difficulty; and if oaths may be lawfully imposed, certainly they may be lawfully taken. Yet must these questions of necessity be handled apart for the satisfaction of scrupulous consciences, who first must be perswaded of the lawfulness of taking an oath in generall, before they will suffer an oath to be imposed upon them: and secondly, that the Magistrate hath a lawfull power to exact oaths, before they will take such and such a kinde of oath required of them.

To lay the Foundation therefore firme before we build any thing thereupon. First, I prove the lawfulness of taking oaths, the conditions prescribed by the Prophet being observed, namely, *that we swear in judgment, righteousness and truth*: in truth not falsely; in judgment, not rashly; in righteousness, not wickedly, to the prejudice of equity, or breach of Christian charity.

ARGUMENT I.

Whatsoever God commanded, is lawfull: for Gods command is the rule of good, his command maketh that good, which otherwise were evil, as *Abrahams* offer to kill his son, and the *Jew* robbing the *Egyptians* of jewels of gold, and silver: and in like manner his prohibition makes that evil, which otherwise in it selfe were good, as working in a mans calling on the Sabbath day, the sparing of the fattest of the cattell for sacrifice by *Saul*; if every sin be a transgression of the law, it cannot be sin to fulfill it.

But God commandeth taking of oaths as part of his worship
Deut. 6. 13. Thou shalt feare the Lord thy God and serve him,
and

and sweare by his name. Deut. 10. 20. *To the Lord thou shalt cleave, and sweare by his name, he is thy praise, and he is thy God.* And Jer. 4. 2. *Thou shalt sweare, The Lord liveth in truth, judgement, and justice.* And to such as swear in such a holy and religious manner, God promiseth a blessing both outward and inward; outward, Jer. 12. 6. *If they will diligently learne the wayes of my people to swear by my name, then shall they be built in the midst of my people;* inward, Psal. 63. 11. *The King shall rejoyce in God, and every one that sweareth by him shall rejoyce or glory in him.*

Ergo, to swear is lawfull for Christians.

ANABAPTISTS Answer.

It was lawfull to swear when God commanded it under the law, but it is not now lawfull for Christians, sub Christ hath forbidden it in the Gospel.

REPLY.

1. The same God is Law-giver both to the Jewes and Christians, and the same truth shineth in the law, and in the Gospel, onely with this difference: in the law it shined through a tiffany or vaile of rites, and ceremonies: but in the Gospel as it were with open face. The vaile is now taken away, whereof religious swearing by the name of God was no part. For, an oath containeth not a resemblance of Christ, but a worship of God. It is no type of grace; but a seale of truth, the sense whereof is meerly morall, the law of it naturall, the use perpetuall, the worship performed in it to God, is essentiall. When we call God to witnesse a hidden truth, in the sincerity of our intentions, we agnize his Sovereign greatnesse. For every oath is by a greater, Heb. 6. 16. we professe his all-seeing wisdom, we invoke his revenging justice, which are not rituall, but substantiall parts of worship. In which regard in the text of the Prophet Jeremy above alledged swearing is joined with the feare of God, and cleaving to him; both duties of the first table required by the eternall morall law of God.

2. As we have warrant for swearing in the Old Testament, so also in the new; for Christ himselfe was made our Priest by oath, Heb. 7. 21. *Those Priests were made without an oath, but this with an oath, by him that said unto him, The Lord sweare*
 U and

and will not repent, Thou art a Priest, &c. By so much was Jesus made a surety of a better Testament. God his using an oath for confirmation of Christ his Priesthood warranteth the custome of giving and taking an oath at the Inauguration of Emperours, Coronation of Kings, Consecration of Bishops, Ordination of Ministers, and generally the admission of any person of quality into any place of trust, or command, or weighty charge in Church or Commonwealth. God himselfe using this kind of confirmation, confirmeth this kind and use of an oath. Neither are promissory oaths only approved by the Gospel, to bind our faith, and assure loyalty and fidelity, but also assertory, to clear doubtfull truths, and end litigious suits, Heb. 6: 16. *For men verily sweare by the greater, and an oath for confirmation is to them an end of all strife. Even Christ himselfe who is Amen, the faithfull witnesse, and in whom all the promises of God, are Yea and Amen, often corroborateth his divine Essayes and heavenly promises with that sacred ingemination Amen, Amen; which is virtually, if not formally an oath, according to the strict definition of an oath, which is, affirmatio religiosa, or as the Schools define it more fully, affirmatio vel negatio interposita religione, a religious asseveration, or the affirming and denying any thing with a divine attestation.*

Cic. 3. Offic.

3.

Christ in the fifth of *Matthew* forbiddeth not all kinde of swearing, but the ordinary and accustomed swearing then in use among the *Jewes*, and allowed by the *Scribes* and *Pharisees*, who erroneously conceived, that swearing by Heaven and Earth, or *Jerusalem*, or any creature, was no taking Gods name in vaine, because in such oaths Gods name was not used. This practice of theirs our Saviour condemns, and refutes their error, *Mat. 5. 34. Swear not at all, neither by the Heaven, for it is Gods Throne; nor by the Earth, for it is his Foot-stoole; nor by Jerusalem, for it is the City of the great King, &c.* But of this more in the solution of the adversaries objections.

ARGUMENT II.

That which hath been practised by God himselfe, the elect Angels and Saints speaking by divine inspiration, cannot be sinfull or unlawfull; else we should make God himselfe the author of sin, and lay impiety or iniquity to the charge of holinesse and justice it self.

But

But the Scripture bringeth in, first God swearing, Gen. 50. 24. Exod. 13. 5, 11. Exod. 33. 1. Numb. 14. 16, 23, 30. Numb. 32. 10, 11. Deut. 1. 8. & 8. 35. Josh. 5. 16. Psal. 95. 11. & 110. 4. Heb. 6. 17. & 7. 21, 22. Secondly, Angels, Dan 12. 7. I heard the man clothed in linnen, when he held up his right hand and his left to heaven, and swore by him that liveth. Rev. 10. 5, 6. And the Angel which I saw stand upon the Sea, and upon the Earth, lifted up his hand to Heaven, and swore by him that liveth for ever, that there should be time no longer. Thirdly, the Saints; Abraham, Gen. 21. 24. Jacob 31. 53. Joseph, Gen. 47. 35. Moses, Josh. 14. 9. David, 1 Sam. 20. 3. & 24. 22. Jonathan, 1 Sam. 20. 16. Eliab, 1 Kings 17. 1. Gedaliab, 2 Kings 25. 24. Asa, 2 Chron. 15. 14. Obadiab, 1 King. 18. 10. Elisha, 2 Kings 2. 6.

Ergo, swearing is not unlawfull.

ANABAPTISTS Answer.

God giveth a Law to us, not to himselfe; and for the examples alledged out of the Old Testament, they are no good precedents for us to follow, because the people of God were not forbidden to swear in the Law, but we are by Christ in the Gospel.

REPLY.

Though God be under no Law, yet he is a Law to himselfe, his nature is his Law, which he never doth or can transgresse, violare or dispense with. He is all light, and there is no darknesse; all truth, and there is no falshood; all justice, and there is no iniquity in him.

Neither is it true that the Saints under the Gospel lie under a greater restraint in respect of oaths, then those under the Law: for as they, so these have not refused upon just cause, and weighty occasions to appeal to God, and call him to attest the truth of their speeches and sincerity of their intentions. For how many sacred attestations in this kinde finde we in the writings of the Apostles? neither can it be said he used them being transported by passion, or out of infirmity, for his Epistles are inspired, and the religious asseverations in them are no other then the dictates of the Holy Ghost. Such are these, Rom. 1. 9. God is my

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witnesse whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you alwayes in my prayers. Rom. 9.1. I say the truth in Christ, I lie not, my conscience also bearing me witnesse in the holy Ghost, that I have great heavinesse and continuall sorrow in my heart. 2 Cor. 1.23. I call God for a record upon my soul, that to spare you I came not as yet to Corinth. Gal. 1.20. Now the things which I write unto you, behold, before God I lie not. Phil. 1.8. For God is my record how greatly I long after you all in the bowels of Iesus Christ. 1 Thess. 2.10. Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved our selves among you that believed.

ARGUMENT. III.

No part of Gods true and substantiall Worship can be sinfull; else vertue should be vice, and Godliness it selfe wickedness, light should be darkness, and good evill. But swearing with such cautions and proviso's as are set downe by the Prophet *Jeremy*, is a part of Gods true and substantiall worship; for it is a religious invocation of his name, with an acknowledgement of his omniscient wisdom, and omnipotent justice: omniscient wisdom, whereby he knoweth all hidden things and the very thoughts and intentions of the heart of man; and omnipotent justice, whereby he is able and will punish those sins which come not within the walk of mans justice. Ergo, swearing after a religious manner cannot be sinfull.

ARGUMENT IV.

Whatsoever is necessary for the detecking and punishing of wickedness and vice, and the acquitting of innocency, and preservation of all humane commerce and society, cannot be sinfull and unlawfull. For where God appointeth the ends, he appointeth also the means; and as the powers that are ordained by God, so the estates that are to continue among them are established by him.

But the giving and taking of oathes is necessary for all these ends, as the experience of all Societies demonstrates, and the practice of all Courts both Ecclesiasticall and Civill, and the

the custome of all nations, wherein there is any use at all of distributive or communicative justice.

Ergo, taking and giving oaths cannot be unlawfull.

To these two latter arguments, because the Anabaptists have shaped as yet no answers, I forbear to adde any thing for the confirmation or illustration of them, and now I come to refell their objections, and break in pieces those bulrushes, wherewith they fight against the lawfull use of oaths, as well publick as private.

If all oaths are forbidden simply, then no Salvo's, or Proviso's or limitations above mentioned will help the matter.

Object.

But all oathes are forbidden simply, *Mat. 5. 24. But I say unto you, Swear not at all; and James 5. 12. But above all things my brethren swear not.*

Ergo, no religious Christian must or may sweare upon any termes.

Sol. 1.

To oppose as it were the prohibition of the Sonne to the command of the Father, and to affirme that which the Father commandeth in the Law, the Sonne forbiddeth in the Gospel, is to blaspheme with *Marcion*, and make the precepts of the Holy Ghost to clash one against another. I answer therefore as before, that our Saviour forbiddeth not all kinde of oaths, or manner of swearing, but such as was then in use, and allowed by the *Scribes and Pharisees*, who fondly and absurdly conceived that to sweare by Heaven or by Earth, or any other Creature was no breach of the third Commandement, because in such oaths they took not Gods name in vaine; and this is *Saint Ieromes* interpretation: *Christ, saith he, forbids us not simply to sweare, but not to sweare by the creatures, viz.* either by the Heaven, or Earth, as the *Scribes and Pharisees* used to sweare; nor by the light, as the *Manichees*; nor by the Starres, as *Jupiter*, in the Poet, *per fidera juro*; nor by the life of their Princes; as the *Egyptians*, and *Romans*, *per genium Caesaris*; or, *per patrios cineres*, by their parents ashes, as most of the Heathen. For sith swearing is a part of divine worship, to sweare by any creature is to ascribe a deity unto it, and to commit idolatry. And if the originall be read without a comma on colin, thus, *Swear not at all neither by heaven, Sec.* then it is evident that Christ in these words forbids not the act

Calv. instruc. adv. Anabap. Populus male instructus a suis doctoribus: putabas non juravi cum oblique sumebatur nomen Dei. Comment. in Matth. non prohibet, ne juramus, sed ne juramus per creaturas.

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of swearing, but the unlawfull forme; but because in some ancient copies there is a colon after the prohibition, Swear not at all: I answer,

Secondly, that Christ here forbids all Christians to swear upon any slight, or trifling occasion, or in their ordinary communication; but saith he, *let your yea, be yea; and nay, nay*; that is, affirme a truth, and deny a falsehood simply and barely without making the holy and reverend name of God accessary to your vain and triviall discourses; no grave or sage person would endure to be brought in for a witnesse in every petty matter of small or no consequence, to which yet most men tremble not to call the Sovereign Majesty of Heaven and Earth to testifie. An oath, saith Aristotle, is *πρῶτον τι*, a thing most precious and venerable, not unfitly compared by S. Augustine, to a dangerous medicine, never to be applyed but in a desperate disease: then and then only an Oath is warrantable, when nothing but an Oath can be available.

a Pet. Mart. loc. com. claf. 2. c. 2. *Legem a nobis exigit, ut ita fideliter & ex charitate simul vivamus, quo nobis non opus sit juramento.*
b August. Sermone 28. de verb. Apost. Dominus & Iacobus ideo prohibuerunt iurandum, non ut illud profus e rebus humanis tollerent, sed quia caveremus a perjurio non facile iurando.

Christ, saith a Peter Martyr, requires that all Christians so carry themselves, that there need to be no Oath among them. b S. Augustine further addeth, that to prevent the danger of perjury, Christ here forbiddeth all customary swearing, because perjury is a precipice and break-neck of the soul, Christ forbids us as it were to come near the edge of the hill, and not at all to venture upon an Oath unlesse we be drawn thereto, and lawfully required by a Magistrate or some other, in a case of great importance.

Obj. 2.

Secondly, the Anabaptists dispute thus, Whatsoever cometh of evill is sinfull: but all Oaths come from evill. (For Christ himselve, Mat. 5. 37. saith, *Let your communication be yea, yea, nay, nay: for whatsoever is more then these cometh of evill.*) Ergo, all Oaths are sinfull.

Sol. 1.

But we answer, First, that the Proposition is not currant. All that cometh from evill, or is occasioned by evill, is not sinfull. For, *Ex malis moribus bone nascuntur leges*, The best Laws were enacted upon ill occasions, and very corrupt manners of men: apparell

apparell at the first came from evill, viz. shame for sin; and singular Antidotes and remedies were found by occasion of venemous humours, and maladies of the body: yet are they good and wholesome: so, though giving and taking Oaths came at the first from evill, namely, the want of charity, or fidelity in men, yet it doth not follow that Oaths are evill or sinfull in themselves.

The assumption is not true of all Oaths, but of vain, rash, or false Oaths, or customary swearing at every other word in an ordinary communication, these come from evill, (i) the Devill; or from an ill habit, or a bad conscience.

The *Anabaptists* argue thus, those things that are future are not in our power, therefore in swearing to doe such or such things, to performe such or such Covenants, is to expose our selves to the danger of Perjury.

But we answer.

That, if there were any force in this argument at all, it would overthrow all promises, as well as Oaths; nay, it would impeach our vow in Baptisme, to forsake the Devill and all his workes, and to fight under Christs Banner, &c. For those things are not in our power, and therefore in those and all other promissory Oaths there is a condition tacite or expressed, *Si Deus voluerit*, as far as God shall enable us, or, So help me God, or, God being my helper.

In all such Oaths by which we bind our selves to performe any future act, we swear not simply to make good the event, which often is not in our power, but we engage our wils and utmost endeavours; neither are we guilty of perjury if we would and could not, but if we could we would not keep truth, and be as good as our words.

If the heathen have been more carefull to refrain the violation of the name of God by frequent and usuall swearing then we, they shall rise up in judgment against Christians, and condemne them at the last day: for among them the Priests seldome or never swear: the *Essens* esteemed no better of swearing then of perjury: if a man among them were put to his Oath, they accounted him a confessed liar, and such an one who had lost his reputation among honest men. *Plutarch* in his *Roman Problems*.

2.

Obj. 2.

1.

2.

Obj. 4.

c Curtius lib. 7.
 Gracorum cau-
 tio est alia con-
 signare, & Deos
 invocare, nos
 religionem in
 ipsa fide nemi-
 mus.
 d Qui non re-
 verentur homi-
 nes, fallent
 Deos. Cic. pro
 Rosc. Co-
 mædo.

Sol. 1.

blemes yeelds a reason why the Priest of *Jupiter* might never sweare, because they held it a great derogation to that venerable opinion all ought to have of him. *Pythagoras* was so strict in this point, that when he might have avoided a mulkt of three talents if he would have sworne, he chose rather to endure the penalty, then he would take an oath in defence of the truth. c The *Scythians* refused to take an Oath enjoyned them by *Alexander*, and scoffed at the scrupulous caution of the *Grecians*, who would passe no act without signing it, and swearing it; *Scytha* colendo fidem jurant, our *Scythians* faith is our band, and our promise our Oath. d Those who blush not to breake their faith with men, will make no scruple of conscience to forswear themselves by their Gods: An honest mans word is as good as his Oath, and a prophane persons Oath is no more to be regarded then his word.

All these examples of the Heathen may be alledged to good purpose, to shame and confound those Christians in name, who rap out Oathes by no allowance, who turn Christs meritorious sufferings in all his parts into blasphemies, and wound his very wounds. Assuredly, if men shall give account at the day of Judgment of every idle word, much more of execrable Oaths: but it will not follow, we may not sweare lightly or rashly to the great dishonour of God, and scandall of religion; and therefore we may not honour God by an Oath, by calling him to witnesse in matters of greatest moment, whereby we agnize his Sovereigne Majesty, we professe his all-seeing wisdom, we invoke his sin-revenging justice, against all those who dare put his holy and dreadfull name, to that which their conscience tels them is a falshood.

Whereas it is said that an honest man will have as well a care of his word as his oath, and a dishonest man as little regard of his Oath, as his word; this is but a vain flourish: for an honest man who will have a care of his word, will have a greater care of his oath: and a twist is stronger then a single string; and although many dishonest men will falsifie their word for their advantage, yet they will not so easily be brought to forswear themselves, in regard of the severe penalty of the Law, and the infamy and horreur of the sin of perjury: whereof the Hebrewes write,

write, that at the giving of the Tables in Mount *Sinai*, when the Martyr. loc.
Law was proclaimed against Perjury, heaven and earth shooke, as it were com. claff. 2.
trembling at so horrid a crime : The issue and effect of all is this, as cap. 7. cum in
God sweareth by himself for our comfort, so we may sweare by *Sinai* darentur
him, for his glory : nay, the Prophet goeth farther, we ought, and *tabula, statim*
it is our duty to take an Oath in truth, by the truth, and for the truth; in *ut lata lex est*
the truth, that is, in a true and just cause ; by the truth, that is, by *de perjurio lo-*
God, who is the truth ; and for the truth, that is, for the manife- *cus orbis est*
station and confirmation of the truth. *concussus.*
1cr. 4. 3.

The second difficulty concerning Oaths, is, whether they may be imposed ; I answer briefly, they may, both by supreme and inferior Magistrates, deriving their authority from him : This I prove, First, by clear testimony of Scripture : Secondly, by the examples of holy and religious men, who have both administered and taken such Oaths : Thirdly, by evidence of reason.

ARGUMENT I.

In the charge that *Joshua* gave to the Elders, Heads, Judges, and other officers of *Israel* ; among other things, there is this remarkable passage : *Ye shall not make mention of the name of other Gods, nor cause to swear by them : neither serve them, nor bow your selves unto them : but cleave to the Lord your God, as ye have done this day : Whence I thus frame my argument.* *Josh. 23. 7. 8.*

What the Rulers of *Israel* are forbidden to do to other gods, this passage sheweth, that they may & ought to do to the true God. But the Rulers of *Israel* are forbidden to make mention of, or cause any to sweare by the gods of the heathen.

Ergo, they may, and ought to make mention of the name of the true God, and require, and cause men to sweare by him, when an oath shall be required of them.

ARGUMENT II.

What the Saints of God are recorded to have done, and they are no where reprov'd for the doing thereof, in holy Scripture, we may doe ; for all those things were written for our example, *1 Cor. 10. 6.* But the Saints of God are re-

Harm. confel.
sec. 19. nempe
Helvetica c. 30.
Damnatus Anabaptistas, qui
negant Magistratus iuramentum praestanda esse.

August. 2. confel. art. 16.
Christianis licet exercere iudicia, lege contrahere, tenere proprium, iusjurandum postulante Magistratibus dare.

Et infra, Damnant Anabaptistas, qui interdicunt hanc civilia officia Christianis.

corded in holy Scripture, to have exacted, and taken oaths imposed: for *Abraham*, Gen. 24. 23. *maketh his servant swear by the Lord God of Heaven, that he should not take a Wife to his son of the daughters of the Canaanites: David being urged by Saul, sware,* 1 Sam. 24. 21, 22. *that he would not cut off Sauls seed after him. Ezra made the chief Priests, and all Israel to swear that they would put away their strange Wives, according to the commandement of God, Ezra* 10. 5. *Nehemiah* 5. 12. *called the Priests and took an oath of them that they should do according to their promise, that they should restore unto their brethren their lands, their vine-yards, their olive-yards, their houses, and also the hundred part of their money, and of their corne, wine, and oil, they exacted of them.*

Ergo, Christians may lawfully both impose and take oaths.

ARGUMENT III.

All Christian Magistrates may command those who are subject to their authority, such things as are lawfull and necessary for the discharge of their office, and the preservation of humane society.

But oaths are things lawfull, as is proved in the former question; and they are necessary for the execution of the Magistrates Office, and the preservation of humane society: For without such oaths the Common-wealth hath no surety upon public officers and ministers; nor Kings upon their Subjects; nor Lords upon their Tenants; neither can mens titles be cleared in causes civill, nor justice done in causes criminall; nor dangerous plots and conspiracies be discovered against the State.

Ergo, Christian Magistrates may command those that are under their authority, to take oaths; and this is the constant judgment of the Reformed Churches.

Object. I. But they object, no man may be enforced to any act of Religion, for *Tertullian* saith acutely, and truly, *nee Religionis est Religionem cogere*; It is against Religion, to compell or enforce Religion. But the taking of an oath whereby we invoke God, is an act of Religion. Therefore no man may or ought to be enforced to take an Oath.

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There are two sorts of acts of Religion, inward and outward. First, inward, as to adhere to God, to love him, to beleeve in him, and put our confidence, and place our happinesse chiefly in him: these, and such like acts of Religion cannot be enforced. Secondly, outward, as coming to Church, receiving the Sacrament, and making confession of our faith; fasting and prayer: these latter may be enforced, as we see by the example of *Josiah*, ^{2 Chr. 24. 23.} *who compelled all Israel to serve the Lord*, and by the speech of ^{Luke 14. 23.} *the King in the Parable, who made a great supper, and bade many guests, and when they had made their severall excuses, said to his servant, Goe to the High-waies and Hedges, and compell them to come in, that my house may be full.* Among the latter acts of Religion is the taking of an Oath, which though in all leagues, and covenants, and holy vows, it ought to be free; yet in divers cases for the manifestation of truth in legall proceedings, and setting a period to otherwise endlesse suits, may lawfully be exacted and imposed.

No Christian Magistrate, or any other, may encroach upon the Sovereign prerogative of Almighty God. But it is the Sovereign prerogative of Almighty God, to bind the consciences of men: therefore no Magistrate or any other, may impose an Oath, whereby the consciences of men are tyed and bound. Obj. 2.

As it is the Prerogative of God to search the heart, so also to bind the conscience immediately and directly: the laws, ordinances or commands of men, may work upon the outward man, but they cannot engage the conscience directly and immediately, or by themselves; but so far only as they may be included in the generall command of God, which is to obey those that are set over us in such things, as are not repugnant to his will. Whence it is that the Apostle pressing the doctrine of obedience to higher powers, saith; *Rom. 13. that we must needs be subject, not only for wrath, but for conscience sake.* Sol. 1.

This very particular of swearing by Gods name, when we are required thereunto is commanded by God himself, *Jer 4. 2.* and so the Magistrates command hath strength and power, to tie the conscience from Gods command. 2.

None ought to be put to their Oath who are like to forswear themselves, for this both the Civill and Canon Law forbiddeth, Obj. 3.

because it is a kinde of thrusting men down a steep hill, to the ruine of their souls by perjury. But such is the condition of the greater sort of men, that it is very likely for hope of reward, or to save their lives, limbs, liberty, or estate, they will strain a vein in their heart, and take a false Oath: therefore men ought not to be put to their Oaths.

Sol. 1.

If a man be defamed for a prophane person, or common swearer, and much more, if he have been convicted of perjury, he ought not to be put to his Oath; lest where before *he dasht*, he may the second time *make shipwrack* of his faith and a good conscience. But the rule of the Law is, *Supponitur esse bonus, qui non probatur esse malus*; He is supposed to be an honest man, against whom there are no proofs, or strong presumptions that he is otherwise.

Though the Magistrate in some cases for the publick good, exact an Oath of many men who forswear themselves, yet is not the Magistrate any way author of, or accessary to their perjury. For he requireth them to swear truly, not falsely, and for ought that he knoweth, they may as well clear themselves as condemn themselves upon their Oath; neither doth there appear unto him any cause, or just suspicion, that the party to be sworne, is like to take a false Oath; for if there doe, both in conscience and in discretion, he will be shie of administering an Oath to such a person in such a case.

The third difficulty concerning Oaths is, whether the Oath *ex Officio*, be lawfull; that is, whether a Magistrate Ecclesiasticall, or Temporall, may require and exact an Oath of a man, which in duty he is bound to take, in a case which concernes himself, and may tend to his owne prejudice and dammage. As in *Ninus* his victories, every former conquest, was *gradus futura victoriae*, a degree and step to a latter: so it falleth out in the determination of the difficulty concerning Oaths: the resolution of the former question, is a step and furtherance to the latter. For if Oaths be lawfull, the Magistrate may enioine them by his authority; and if he may impose any oath, especially the Oath *ex Officio*; without which, the ordinary proceedings, as well in Ecclesiasticall Courts, as Temporall, will be stoppt; and all speedy course of justice hindered: And although what hath been formerly alleaged in justification of the imposition of Oaths, might suffice

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to resolve the consciences of men, not fore-stalled with prejudicated opinions: yet because this kinde of Oath hath been of late cryed down with much vehemency and bitterness for the satisfaction of scrupulous minds, I will endeavour to bring more pregnant proofs, for the lawfull and necessary use thereof, then I have yet found in any, who have travelled most in this argument, especially to bring water to their own Mills.

ARGUMENT I.

Every Oath which may be taken in truth, judgment, and righteousness, is lawfull. Such is the Oath *ex Officio*.

Ergo, lawfull.

The Proposition is the Prophet *Jeremies*, the Assumption is thus proved according to each part of it. First, it may be taken *in truth*, neither is it required otherwise to be taken; the tenour of it being, "There are Articles in Court against you, or questions to be demanded of you; you shall answer the truth, the whole truth, and nothing but the truth, so far as you know and by the law you are bound, so help you God. Secondly, it may be taken in *judgment*, for before we are required to give answer to any particular, the Articles are distinctly read unto us, and we may deliberately and judiciously shape our answer thereunto at the present, if we perfectly remember every circumstance, and find no scruple in the interrogatory; or we may crave farther time to bethink our selves, to give a fuller answer. Thirdly, it may be taken in *righteousnesse*: for if we be innocent, by our Oaths we shall acquit our selves; and if guilty, we shall give way to justice to proceed: and as it is a righteous thing to acquit an innocent, so also to detect a Malefactor, in which regard *Josias* perswadeth *Ioth. 7. 19.* *Achan* to glorifie God by confession of his sin.

ARGUMENT II.

For what we have a precedent from the actions of our Saviour, we may lawfully doe. For *S. Bernard* saith truly, every action of Christ serveth for our instruction.

But we have a precedent from Christ, for answering directly upon

The lawfulness of Oathes

upon oath in a case criminall ; which proved also capitall, Matth. 26. 63, 64. *The High Priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God: Jesus said unto him, Thou hast said. Nevertheless I say unto you, hereafter shall you see the Son of God sitting at the right hand of power, and coming in the clouds of Heaven. Then the High Priest rent his cloathes, saying, he hath spoken blasphemy.*
Ergo, we may lawfully answer upon Oath, in a cause criminall, concerning our selves.

ANABAPTISTS Answer.

That as it was no robbery in Christ to be equall with God, so it was no blasphemy in him to say that he was the Son of God : and therefore this answer of Christ was in no case criminall ; and consequently, his example no precedent for us in the like.

REPLY.

1. It is true, that neither Christ himselfe, nor any of his holy Martyrs or Saints, who have been put to most cruell torments, and death, were guilty of any such sin or crime before God, for which they notwithstanding suffered such things : yet because either by the Roman laws, or in the opinion of the Magistrate, those things of which they were accused, were esteemed crimes ; and they punished as Malefactors : their examinations and trials are truly said to be proceedings in *criminall, yea, in capitall causes* : and the patient is as much prejudiced, and infinitely more wronged, if he suffer death or bonds, upon his confession of the fact, if it be no crime at all. Therefore this example serves to that end, for which it is brought.
2. If it had been either unlawfull for the High Priest to require Christ to answer upon Oath, concerning that which the High Priest judged a capitall crime, or for Christ to have given a direct answer in such a case : he would have reproved the High Priest for adjuring him in such manner as he did : or at least answered him with silence as he did *Pilate*, and him also in other questions.

ARGUMENT

ARGUMENT III.

What was appointed by the Law of God, cannot be in its own nature sinfull, or repugnant to the Law of Nature. For though some part of the Law of God delivered by *Moses*, doth not now bind us to the performance thereof: yet we are bound to beleieve that law was *just, and holy, and good*; and commanded nothing in its own nature sinfull, or repugnant to the Law of Nature, or right Reason.

But answering upon Oath in causes criminall, which might tend much to the prejudice and dammage of the examined, was appointed by the Law of God.

Exod. 22. 11.
Numb. 5. 19.
1 King. 8. 31.
Ezra 10. 5. 11.

Ergo, answering upon Oath in causes criminall, is not sinfull and repugnant to the Law of Nature.

ANABAPTISTS Answer.

Neither are the *Judicials* of *Moses* now in force, neither was any Oath *ex Officio* administred to the *Jews* like to ours.

REPLY.

This Argument is not brought to prove the necessity of taking an Oath now in those very cases, as namely of jealousy, loan, and the marriage of strange Wives, but the lawfulness of demanding, and taking an Oath in causes criminall in generall.

All these instances come home to the point in question, and the Argument holdeth strong *a comparatis* after this manner. No sufficient reason can be alleaged, why Oaths may not be imposed and taken, as well by Christians under the Gospel, as by Jews under the Law in causes criminall, reflecting upon themselves: but Oaths were lawfully demanded and taken by the Jews in causes criminal, therefore they may be so by Christians. That such Oaths were by Gods law enjoined to the Jews, appeareth first in case of loan or trust, *Exod. 22. 10, 11. If any man deliver to his neighbour an Asse, an Oxe, or a Sheep, or any beast to keep; and it dye, or be hurt, or driven away, no man seeing it: then shall an Oath of the Lord be between them both, that he*

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2.

bath

hath not put his hands to his neighbours goods, and the owner of it shall accept thereof, and he shall not make it good: but if it be stolne from him, he shall make restitution unto the owner thereof. In the case of jealousie Numb. 5. 19. And the Priest shall set the woman before the Lord, and uncover the womans head, and put the offering of memoriall in her hands, which is the jealousie offering: and the Priest shall have in his hand the bitter water, that causeth the curse; and the Priest shall charge her by an oath, and say to the woman, If no man hath lyen with thee, and if thou hast not gone aside to uncleannesse with another, in stead of thy husband, be thou free from this bitter water, which causeth the curse, &c. In the case of trespassse, 1 King. 8. 31. If any man trespassse against his neighbour, and an oath be laid upon him, to cause him to sweare; and the Oath come before thine Altar in this House: then heare thou in heaven, and doe, and judge thy servants, condemning the wicked, to bring his way upon his head; and iustifying the righteous, to give him according to his righteousnessse. In case of prohibited marriages, Ezra 10. 5, 11. Then arose Ezra, and made the chief Priests, the Levites, and all Israel to sweare, that they would put away their strange Wives of the People of the Land: and they sware. And Ezra stood up and said unto them, Tee have transgressed, and have taken strange Wives, to encrease the trespassse of Israel. Now therefore make confession unto the Lord God of your Fathers, and doe his pleasure; and separate your selves from the people of the Land, and from the strange Wives. It is true, these cases are not every way parallel to ours, for our Priests have no receipt at this day, to make the water of cursing; nor are we prohibited to marry with Forreigners, so we marry in the Lord; neither doe we put men to their Oaths in actions of trespassse, but if the party accused deny it, we convince him by witnesses: yet this exception cutteth not asunder the sinewes of the former Argument. For though the cases in particular be very different, yet they agree in this generall: that Oaths have been lawfully urged and exacted of men, touching matters dammageable, criminall and penall to themselves: And if Oaths may be lawfully imposed and taken in this kinde, to satisfie the humour of a jealous Husband, or still the clamour of a private person wronged, how much more is it equall and just that this be done upon the Judges office, who is no way privately interested, and for the satisfaction and preservation of the Church

or Common-wealth, to remove a common scandall and offence by the parties clearing himself, or his condign punishment?

ARGUMENT IV.

What is just and equall and may be done without breach of Gods Law in Temporall Courts, cannot be unjust, nor derogatory to the Divine Law in Spirituall.

But oaths *ex Officio* though not known by that name, are usually taken and held to be just and lawfull in temporall Courts, namely, Leet-Courts, Sessions, Assises, Chancery, and Court of Request. For the Jury are upon Oath to present all annoyances, abuses, and transgression of penall Statutes, whereof themselves may be, and often are guilty; and the Defendants in Court of Request and Chancery, answer upon Oath to Bills put up against them, the particulars whereof often deeply concern them; and in case they give not a direct and full answer, they proceed against them *pro confessis*: and if they answer directly and fully, in case they are faulty, either by denying they forswear themselves, or by confessing the matter of fact, they consequently, condemn themselves: nay, which is very considerable, they who are the greatest oppugners of our Ecclesiasticall Courts, and greatest sticklers for the Discipline of *Geneva*, are forced to make use of the Oath *ex Officio* themselves. For *Comperell* was appointed by the Consistory of Elders of *Geneva* to be examined upon Oath concerning three interrogatories about dancing, whereof two concerned what he had in his very purpose and intention of minde; and this their practice was agreeable to the decree of a Nationall Synod held in *France*, in the yeare 1565. whereby it is resolved that the faithfull may be constrained by the Consistory to tell the truth, so far forth as it derogateth nothing from the authority of the Magistrate. This constraint could not be by fine, or imprisonment, or torturing the body: for in so doing, then they should trench upon the civill Magistrates right, but by imposing of an Oath, which is a kinde of torturing of the conscience.

Ergo, the Oaths *ex Officio*, are just and lawfull in spirituall Courts.

ARGUMENT V.

If the oath of purgation, whereby a man in a cause criminall is required to take his corporall oath, that he is not guilty of such an offence, wherewith he is charged, be lawfull, the oath *ex Officio* cannot be unlawfull: for they are either the same, or at least stand upon the same ground. But oaths of purgation, as they have been very ancient, so they have been alwayes held lawfull, and in many cases necessary.

Ergo, the oath *ex Officio*, is also lawfull.

Diſtis Creten-
ſis, l. 2. de bello
Trojan.

Now for an oath of purgation, we find it as ancient as the Trojan wars: *Agamemnon* being suspected to be naught with *Hippodamia*, commanded an Host, or Sacrifice to be brought, and drawing his sword, he divided it into two parts; and passing between them with his bloody sword, sware that he had never defiled *Hippodamia* by incontinence. In the eighth generall Councell, Act. 5. when *Photinus* the Heretick was demanded by the Councell, whether he would admit of the Ordinances of the holy Fathers, and he answered not any thing thereunto; the President of the Synod signified unto him, that by that his silence he should not escape, but the rather be condemned; silence in such a case evidently arguing guilt. In a Councell held at *Tibur*, a Lay-man in case of vehement suspicion, is appointed to purge himself by his oath: and a Priest to be interrogated by the consecration of the holy Sacrament; and before this, *Sixtus* the third, an ancient Bishop of *Rome*, upon the accusation of one *Bassus*, did willingly make his purgation upon oath; and *Gregory* the great enjoined *Leo*, *Memius*, and *Maximus*, three Bishops, to clear and purge themselves of several crimes by their oaths.

Can. 21.

Grat. 12. q. 4. c.
mandatis.
Greg. Ep. 23.
ad Iustin. & lib.
2. Ep. 8.

ANABAPTISTS Objection.

Obj. 1.

But they object out of the Law, *Nemo tenetur seipsum accusare vel prodere, sive propriam turpitudinem revelare*: no man is bound to accuse or detect himselfe, or lay open his own shame. But by taking the oath *ex Officio*, he bindeth himselfe, if he be a Delinquent, to discover his own crimes; and so lay open his nakedness: therefore no man is bound to take the oath *ex Officio*.

No

Sol. 1.

No man is bound to go to the Magistrate, and indict himselfe, and give the first notice of any, crime he hath committed: but the case is altered, when upon a fame, or strong presumptions, he is legally called before a Judge, and according to form of law, required upon oath to testifie the truth. For then, as saith *Aquinas*, *Non ipse se prodit, sed ab alio proditur, dum ei necessitas respondendi imponitur, per eum cui obedire tenetur*: Hee doth not detect himselfe, but is detected by another; when the Judge to whom he is bound to answer directly, by interrogation upon oath extorts the truth from him.

Neither doth the Law, nor the Judge principally, nor in the first place intend by ministring such an oath, to intangle, much less condemn him out of his own mouth; but finde out the truth, and clear the party thereby, if he be innocent; and in such cases, by refusing the oath, he wrongs himself in his own cause.

We cannot follow a better Precedent then our Saviour, but he when he was examined of his Disciples and Doctrine, *John* 18.19. would give no direct answer, whereof the High-priest might have taken advantage; but puts him off, *vers.* 20, 21. to those that heard him, saying, *I spake openly to the World, I ever taught in the Synagogue, and in the Temple, whither the Jewes always resort; and in secret have I said nothing; why askest thou me? aske them that heard me.* Therefore we ought not to confesse ought against our selves by oath, or otherwise: but put our adversaries to the proof.

In a case where other proof may be had, there is no necessity for a man to give advantage to his adversary by his owne confession: but in case there be no other evidence, and the lawfull Magistrate to whom we are bound to give a direct answer in obedience to his lawfull command, this example of our Saviour doth not warrant us to use any evasion or tergiversation.

The example of our Saviour was truly alledged above to the contrary, for though upon a bare interrogation of the High-priest, he did not discover himself unto him, what he was: yet upon his adjuration, which was a requiring to answer upon oath, he acknowledgeth himself to be Christ the Son of God.

Every oath ought to be for confirmation, to put an end to all strife, *Heb.* 6.16. But this oath *ex Officio*, is not ministred to make

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Obj. 2.

Sol. 1.

2.

Obj. 3.

an end of any Litigious suit, but rather to begin it, and set it on foot; for as soon as Articles are put in against a man, before any pleading of the cause on either side, this oath is usually tendered.

Sol. 1.

There are two sorts of oaths, promissory of things to come, assertory of things past. In promissory, there is no respect at all had to compose any difference, or controversie, but to assure loyalty or fidelity: in assertory oaths, one end is ending strifes, but not the only end, neither doth the Apostle imply, that every controversie may be decided and ended by a single mans taking his oath. For this oath may be suspected, and the contrary thereunto deposed by others; and sometimes evidence of fact controuls his oath: but the meaning is, that in controversies among men, the oath of an honest man, is a great means to set a period to farther waging of Law.

2. Even this oath tendeth to the speedier ending of controversies; and oftentimes it stops all farther proceedings, when the party burthened by presumptions, is cleared and dismissed upon his oath.

3. Though this oath be given in the beginning of a suit, to lay a firm ground and foundation thereon: yet the intention of him that ministrerth the oath, is by clearing the matter of fact, to proceed more speedily to the *Questio Juris*; and the pleading it, and more maturely deciding it: and so this oath tendeth to the sooner ending of strife.

Obj. 4.

Either the crimes objected against any man are manifest, or hidden: if they be open and manifest, there needs no oath *ex Officio* to discover them, but witnesses only are to be produced, which in such cases cannot be wanting: and if they be hidden in secret, then the Apostles rule takes place, 1 Cor. 4. 5. *Therefore judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the Counsels of the hearts, and then shall every man have praise of God.*

Sol. 1.

The Apostle speaketh not in that place against any judiciall proceedings, but against private, rash, and uncharitable judging of our Brother, and taking his words in the worst part, without any just ground; or censuring not so much his outward actions or speeches, as inward intentions, known only to God.

Such perverse judging, our Saviour condemneth, *Mat. 7. 1.* And this

taken before Magistrates.

this Apostle, Rom. 2. 1. *Therefore thou art unexcusable O man, whosoever thou art that judgest.*

As in the skie, sometimes there is a clear light, and perfect day, sometimes perfect darkness, and yet besides these, a third condition which we call *twilight*, neither so light as day, nor so dark as night : so the actions of men, for which they are questionable in Spirituall or Temporall Courts, are of three sorts; some are altogether hidden, of which there can be brought no sure proof, nor strong presumption; the judgment of these must be reserved to the last day, when Christ shall reveal the secrets of all hearts : some are done as it were in the face of the Sun, whereof there may be strong and evident proofs brought : in such cases a Judge ought to proceed *secundum allegata, & probata*; and not put the conscience of any man as it were upon the Rack, to extort the truth from him by oath. Lastly, some are of a mixt nature, neither fully open and manifest, nor altogether hidden, such whereof there are strong presumptions, and a generall fame, but no pregnant proof; in such cases the oath *ex Officio* is of use, whereby the truth may be more and more discovered, and the party either cleared upon his deniall, or convicted upon his confession, or held *pro confesso*, by his evasions and tergiversations, and refusing to be put to the test of his oath.

ARTIC. VI.

Concerning the Office of the Civill Magistrate.

Here remain many other errors of the Anabaptists, some blasphemous, as the denying the incarnation of Christ from the substance of the blessed Virgin; some impure and lascivious, as maintaining the plurality of wives : some drowzie and sottish, as the casting of the soul into an *Endymion* sleep, untill the day of judgment. But because these absurd positions are not at this day generally owned by our Anabaptists, the last error which I intend to encounter at this present is, the pernicious assertion of theirs, concerning the exaundering all Civill Magistrates, whereby

See a Book lately printed called Mans Mortality.

Cic. l. 2. de nat.
deorum.

whereby they dul the edge, or wring out of their hands the sword of justice. Other of their errors fight against the Church; but this against the State: others against piety, but this against Polity: yet as *Velleius* and *Tully* goeth about, by reason, to prove that nothing is more hurtfull to man then the gift of reason; so this error against polity is most politickly devised by them: for there being but two censures which any need to fear, the Ecclesiasticall and the Civill: and they regarding not the Ecclesiasticall, because they are out of the pale of the Church; if they could keep themselves out of the reach of the Civill Sword, all were cock-sure with them; they might every where securely both vent their errors, and practise their villanies. This is the true reason why they so vehemently contend, that the coercive power of the Magistrate can no way consist with the perfection of Christianity. Now although the Civill Magistrate be ordained of God for the suppression of all vice and heresie, yet above all other, he ought to have an eye to this; for this hath a peculiar antipathy to Magistracy. The Magistrate shall bear his Sword in vain indeed, if he let other heresies grow: but if this thrive in any Kingdome, State or Common-wealth, he shall not bear his sword at all. There is that contrariety and repugnancy between this heresie and that calling, that if Magistracy do not speedily root out this heresie, this heresie will extirpate all Magistracy; for thus much it professeth in formall tearms.

ANABAPTIST.

No Christian may with a good conscience execute the Office of a Civill Magistrate.

THE REFUTATION.

1 Pet. 2. 10.

Iude v. 8.

Calv. instruct.

adv. Anabapt.

En Apostolorum

verba, quae tam

proprie convi-

niunt Anabap-

tistas, ut nomi-

nam de ipsis

praedicta vide-

antur.

Before I cut off this heresie against the materiall sword with the sword of the Spirit, which is the Word of God: I will present the Anabaptists a Glasse, wherein they may see their owne faces drawn to the life. Saint Peter and Saint Jude, speaking against false Prophets in their dayes, so describe them that all men may see who were the Grandfathers of these hereticks, who trouble the Church at this day; They walke, saith Saint Peter, after the flesh, in the lust of uncleannesse, and despise Government, and Dominion. Presumptuous are they, selfe-willed, they are not afraid to speake evill of dignities; whereas Angels which are greater in power

power and might, bring not railing accusation against them before the Lord; but these as naturall brute beasts made to be taken and destroyed, speak evill of things they understand not: and shall utterly perish in their owne corruption. I intreat the Reader to take speciall notice of the words of these two Apostles, which fall so pat upon our present Anabaptists, as if the Apostles had particularly aimed at them. But to leave pourtraying them, and fall to refuting them.

ARGUMENT I.

Every office appointed by God for the administration of justice, and preservation of peace both in Church and Commonwealth, may with a good conscience be executed by a Christian called thereunto.

But the Office of Civill Magistrates, is an Office appointed by God for the administration of justice and preservation of peace both in Church and Commonwealth, *Exod. 18. 20, 21. 2 Chron. 19. 6, 7, 11. Prov. 8. 15. Dan. 2. 21.*

Ergo, the Office of a Magistrate may with a good conscience be executed by a Christian.

ANABAPTISTS Answer.

Although God appointed Magistrates in the time of the Law, and the Jewes were kept in order by them, yet it followeth not, that Christians may exercise that power one over another, or that they need any Civill Magistrate at all: for they are called by Christ to a greater perfection: *They must not resist evill, but give place to wrath.*

REPLY.

There is a like necessity of the Office of a Judge and Magistrate, as well under the Gospel, as under the Law. For both the Scripture teacheth us, *Acts 6. 1. Cor. 3. 3, 4. & 6. 6, 7. Phil. 3. 18. James 4. 1.* and daily experience sheweth, that such disorders fall out among Christians, as did among Jewes; and that through the corruption of our nature, we are subject to those passions, that unless the Civill Magistrate interpose his authority, there will be no quiet and peaceable living; and if the malady still remain, we must use the remedy which God hath appointed.

It is false which they affirm, that Christ in the fifth of *Matthew* addeth any thing to the Law, which the Prophet *David, Psal. 19. 7.* affirmeth

The lawfulness and necessity

affirmeth to be perfect, converting the soul; but onely he vindicateth it from the corrupt Glosses, and false interpretations made thereof by the Scribes and Pharisees. For even those duties of not resisting evil, nor revenging our selves, and loving our enemies; in which the Anabaptists as well as Papists, place Evangelicall perfection, were required by the Law, Deut. 32. 33. *To me vengeance belongeth and recompence; I will repay, saith the Lord: And Prov. 25. 21. If thine enemy hunger, feed him; if he thirst, give him drink.*

ARGUMENT II.

A holy and divine office can be no derogation to Evangelicall perfection.

But such is the office of a Magistrate. For they are styled Gods, Psal. 82. 1, 6. *God standeth in the Congregation of the mighty, he judgeth among the gods. I have said, Ye are gods: and 2 Chro. 19. 6, 7. You judge not for man, but for the Lord, who is with you in judgment; and in the execution of their office, they are the Ministers of God both to reward them that do well, and to execute wrath upon them that do evil, Rom. 13. 14.*

Ergo, the execution of the office of a Civill Magistrate, can be no derogation to Christian perfection.

ARGUMENT III.

That dignity and power wherewith most holy and religious men, and highest in favour, have been invested; may well stand with Evangelicall perfection.

But most holy and religious men have been invested with the dignity and power of Magistracy, as namely, Melchisedec a singular type of Christ; Joseph a man inspired by God, and a revealer of his secrets; Job a perfect, and upright man; Moses the servant of God; Joshua the Captain of the Lords Host; David a man after Gods owne heart; Daniel a man beloved of God; Jedidiah, Hezekiah, and Josiah, after whom the holy Ghost sendeth this testimony; Like unto them there were no Kings before them, that turned to the Lord with all their heart, and all their soul, and all their strength, according to all the Law of Moses; nor after them arose any like unto them, 2 King. 23. 25.

Ergo,

Ergo, the dignity and power of Magistracy may stand with Evangelicall perfection.

ARGUMENT IV.

That which was foretold and promised for a singular blessing to the Christian Church, cannot be repugnant to the rules of the Gospel.

But the government and protection of Kings, and their supporting and maintaining the Gospel, is fore-told and promised as a singular blessing to the Christian Church, Psal. 68. 29. *Kings shall bring presents unto thee.* Psal. 72. 9, 10, 11. *They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust; The Kings of Tarshish, and of the Isles, shall bring presents; the Kings of Sheba and Saba shall bring gifts.* Isa. 49. 23. *Kings shall be thy Nursing Fathers and Queens shall be thy Nursing Mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet.*

Ergo, the government and protection of Kings cannot be repugnant to the rule of the Gospel.

ARGUMENT V.

The use of that authority must needs be a blessing to a land, the want whereof is noted by the holy Ghost, and threatned as a great plague, and fearfull judgment upon a people.

But the want of a civill Magistrate to sway the sword of justice, is noted by the holy Ghost as a great plague, and fearfull judgment, *Judg.* 17. 6. and 18. 1. and 21. 25. *Hos.* 3. 4.

Ergo, the use of the Civill Magistrate is a blessing to a Land.

ANABAPTISTS Answer.

The people of the Jews being stiff-necked and stubborn, needed to be cutted and kept in by the power of the Civill Magistrate: but Christians, who are meek Lambs, need not so.

REPLY.

1. What meek Lambs the *Anabaptists* have been, it appeareth by *Pontanus*, who relareth, that by tumults raised by them in Germany, *Hallatia*, and *Swethland*, there were slaughtered within a few years, no lesse then 150000.

* *Catal. hæret.*
Anabaptiste,
quorum proximus superiore
tempore auctor
fuit Thomas
Monetarius seu
Munzerus,
commoverunt
seditionem rusticam,
per Germaniam,
Alsatiam, &
Sueviam; ubi
ad 150000 fuerunt cruciati.

2. It is true that the Jews were for the most part a stubborn and stiff-necked people, and therefore are said by the Prophets to have sinews of Iron; (and I pray God divers Christians at this day, have not nerves in their necks, of the same metall.) But yet the holy Ghost in the places above quoted, ascribeth not the great disorders in those dayes to the perverse and froward disposition of that people; but to the want of a Sovereign Magistrate; In those dayes there was no King in Israel, but every one did that which was right in his own eyes: which words are repeated verbatim, chap. 21. 25. that we should take speciall notice of them; and they imply, that whensoever there falls an Interregnum, this mischief will ensue thereupon; that every man will do that which is right in his own eyes, and his lust shall be his law: Whence * Calvin rightly interres, that the Anabaptists could not take a more ready way to ruine all Empires, and Kingdomes; and introduce all carnall liberty and villany, then by wresting the sword out of the Magistrates hand.

* Instruct. adv.
Anab. Eß bel-
lum gerere cum
Deo, dedecore af-
ficere quod ipse

honoravit, & quod a Deo extollitur pedibus contulcare; neque vero breviori compendio mundi ruinam moliri, & latrocinarum licentiam summam ubique introducere possent, quam cum republica administrationem ac gladii potestatem abrogari vellent.

ARGUMENT VI.

Their authority is established by the Gospel; to whom all are bound to submit and obey.

But all Christians are bound to obey the Civill Magistrate, Rom. 13. 1, 4, 5. Tit. 3. 1. 1 Pet. 2. 13, 14, 15.

Ergo, the authority of the Magistrate is established by the Gospel.

ANABAPTISTS Answer,

The Magistrates that then were, were Infidels, and Heathens, to whom the Christians could not with a good conscience obey, because they made many cruell edicts against the Christian faith; the meaning therefore of the Apostle can be no other, then that we should yeeld them passive obedience.

REPLY.

S. Augustine rightly distinguisheth between *Dominum temporalem*, and *Dominum æternum*; the Souldiers under Julian the Apostata, when the Emperour commanded them to advance in

Battell

Battell against the Persian, they executed his commands, and opposed themselves valiantly against their enemy; but when he commanded them to offer sacrifice to his Idols, they preferred their eternall Lord before their Temporall; and absolutely refused to doe it. In like manner, all good Christians can put a difference between Civill and Religious Commands, such things as appertain to the government of the State, and such things as belong to the immediate service of God: In the former they yeeld their obedience even to Heathen Magistrates, for God; in the latter they comply not with them because such their commands are against God.

Although it be true, that the greatest part of our Christian duty, which we owe to wicked Magistrates, oppressing and tyrannizing over those that are truly religious, making havock of the Church, is to submit to their power, and glorifie God by our sufferings: yet the very Text of the Apostle requires more: *Tit. 3. 1. Not only to be subject to Principalities and Powers, but to obey Magistrates, and to be ready to every good work; namely, all such good works, as tend to the Peace of the Common-wealth, and well managing the affairs of the State.*

If evill Magistrates may not be resisted, much lesse good; if we ought to honour and humbly obey, and pay tribute to Princes and Governours that are averse from the Christian faith, how much more to religious Kings and Christian Governours?

ARGUMENT VII.

Those for whom we are to offer up prayers and supplications in speciall, their calling must needs be warrantable by, and agreeable to the Gospel.

But we are to offer prayers and supplications in speciall for Civill Magistrates, *1 Tim. 2. 1, 2, 3, 4.*

Ergo, their calling is warrantable by, and agreeable to the Gospel.

ANABAPTISTS Answer.

We are to pray for their persons as men, but not for their functions as they are Magistrates.

REPLY.

The Apostles insinancing particularly in Kings, and those that are in eminent authority sheweth, that he hath an eye to their

very function, especially seeing he addeth, *that we may lead a quiet and peaceable life in all godlinesse and honesty; which we cannot doe, unlesse God blesse their Government over us.*

Calv. opusc. p.
418.

Calvin rightly inferreth this to be the meaning of the Apostle, from the reason he useth, *verse 4. Who will have all men to be saved, and to come to the knowledge of the truth.* By all men, saith he, the Apostle cannot understand, *ad unum omnes, nemine excluso, every man in particular none excepted:* sed omnes *vita conditiones, & status, quia status Principum rejectusa Deo, & maledictus videri poterat, eo quod omnes Evangelium infesto animo persequerentur.* Not all men universally, and every man in particular; for then none should be damned; but all estates and conditions of men; and in that regards he names expressly Kings and Princes; because their estate and condition might seem to be rejected of God, and cursed by him; by reason that all Princes at that time were ill-affected to the Gospel, and persecuted it to bands and death. Notwithstanding this mischief the Church then received by Civill Magistrates, yet the Apostle teacheth us, that it is good and acceptable in the sight of God, to make supplications even for them, because God excludeth no calling or conditions of men from salvation.

ARGUMENT VIII.

What Kings are required to doe under the Gospel, can be no diminution of Evangelicall holinesse, or perfection.

But Kings under the Gospel are commanded to imploy their power to the advancement of Christs kingdom, Eph. 2, 10, 11, 12: Ergo, it can be no diminution of Evangelicall holinesse, or perfection, for Kings to imploy their regall power in the service of the Church.

ANABAPTISTS Answer.

R. David in the second Psalm exhorteth Kings to embrace the Gospel, and worship of Christ, not to exercise their regall authority amongst Christians.

REPLY.

When S. Paul commandeth that every man after his conversion to the Christian faith, abide in the same calling wherein to they are called; certainly he excludeth not the best and most eminent

eminent calling, which is that of Sovereigne Princes and Magistrates; and if they must not quit their calling, undoubtedly they must employ their power to the best end; which is the advancing of Christs Kingdom in theirs.

2. Saint Augustine by an acute distinction very well illustrateth the text of the Psalmist, *Be wise O ye Kings, serve the Lord with feare*; *A King serves God two manner of wayes; as a man, by leading a godly life agreeable to the rules of the Gospel: as a King, he serves God by enacting Lawes with convenient severity, commanding just things, and prohibiting contrary; so Hezekiah and Josiah, and the Kings of Nineveh, and Darius, and Nebuchadnezzar, (he might have added) and Constantine and Theodosius, and all religious Christian Kings, serve God, for then properly Kings serve God as Kings, when they doe those things in and for the service of the Lord, which none can do but Kings.*

Ad Bonif. Ep.
50. *Aliter servit Rex quia homo est, aliter, quia etiam Rex est; si servit vivendo fideliter, quia vero etiam Rex est, servit leges iusta precipientes, et contrarias prohibentes.*

hibentes, conveniente rigore sanciendo. In hoc ergo servant Domino Reges, in quantum sunt Reges, cum ea faciunt ad servendum illi qua non possunt facere nisi Reges.

ANABAPT. Object.

There is no Paradox so absurd, saith the Oratour, which meets not with some Patron among the learned, and I may adde farther; which hath not some varnish of reason, yea, and glosse also of Scripture put upon it. For although as the Poets feigne that *Atlas* beares up the heavens, so the Civill Magistrates beare up the pillars of the earth, and support the frame of all government: yet the Anabaptists bid them battell, and furnish themselves with weapons against their calling out of Scripture. First, they wrest to their wicked purpose the words of our Saviour, John 18. 36. *My Kingdome is not of this world.* Ergo, say they, no Christian ought to reigne as a King, or rule as a Governour in this world.

Obj. 1.

But we answer, that the inference is unsound, themselves being Judges: for as he here professeth, that he had no Kingdome here, so elsewhere that he had no house or possessions; *The Foxes*, saith he, *have dens, and the Birds have nests, but the Sonne of man hath not whereon to lay his head*: Yet the Anabaptists will not allow it for a good inference; Ergo, no good Christian may hold house or lands. If then they will have Kings to quit

Sol. 1.

their earthly Crowns and Scepters, because our Saviour had none such here, let them give a good example, and first quit all their houses, goods and lands; and follow Christ naked.

The meaning of our Saviours words is, that though indeed he be a King, yet his Kingdome is not a Temporall Kingdome, in which he swayeth a Temporall Scepter, but a Spirituall Kingdome whereby he ruleth the hearts of the faithfull; or that he is a King, and hath both his Throne and his Guard; his Throne of Glory, and his Guard of Angels: but this his Kingdome is an heavenly, not an earthly Kingdome. Notwithstanding, it will not hence follow, that earthly Kings and Princes hold not their Crowns from him. For Solomon and Saint John affirme the contrary, Solomon speaking in the person of Christ saith, *By me Kings reigne*; and Saint John saith, *He hath a name written upon his thigh, King of Kings, and Lord of Lords*: a Temporall Kingdome and a Spirituall are *diversa*, not *adversa*; diverse and distinct, not adverse and contrary one to the other: Christ in a different capacity hath right to both; as God, he administreth all Temporall Kingdomes by Kings and Princes appointed by him; and his Spirituall Kingdome by Bishops, Pastors, and Ministers of the Gospel: Howsoever certaine it is, that he warranteth and approveth of the authority of Secular Kings and Magistrates; for he commandeth all men to pay unto Caesar the things that are Caesars; and himself paid tribute; and acknowledgeth Pilats power over him to be from God.

Prov. 8. 15. 16.
Apoc. 19. 10.

Mar. 22. 21.
John 19. 11.

Obj. 1.

Secondly, they strain the words of our Saviour, *Matth. 20. 25. 22. 25. The Kings of the Gentiles execute Lordship over them, and they that are great exercise authority upon them; but it shall not be so with you: therefore say they, no Christians may beare rule one over another.*

Sol. 1.

To this objection the learned Divines both ancient and later, shap a double answer; first, that Christ here speaketh not to all Christians, but only to his Apostles and their successors, whose office he distinguisheth from Temporall Rule and Dominion. You my Apostles shall not by vertue of your calling challenge to your selves regall power, or coactive and Temporall authority or jurisdiction; so Saint Bernard glosseth upon the Text, *If thou art an Apostle of Christ, thou must not Lord it;*

if

if thou art a Lord, thou must not meddle with the Apostles function; thou art forbid to exercise both: Aude ergo usurpare, aut Apostolatam, si Dominus es; aut si Apostolicus es, Dominatum. So Calvin, Christs purpose here was to distinguish between the office of an Apostle, and a Prince; for this his speech was occasioned by a strife that fell among the Apostles; which of them was the greatest in Christs Kingdom: to take away this strife, he admonisheth them, that his Kingdome is spirituall: and that it consisteth not in worldly pomp, greatness, or dominion.

Instruct. adv.
Anabaptist.
Non idem est
Apostolorum,
& Principum
officium: tam
in illo nulla est
Dominatio;
Christus autem
nihil aliud quam
alterum ab al-
tero discernere
voluit.

2. That in these words Christ forbids not simply all rule and dominion, but the ambitious affecting, and tyrannicall exercising it; and they prove this to be the meaning. 1. From the Adjuſt Gemiles, he saith not simply, Kings exercise Lordship over them, but, *Kings of the Gemiles*; but you shall not doe so, that is, you shall not rule one over another after the manner of Heathens. 2. From the preposition *et*, which is commonly taken in the worst sense, as in *Catachrestis*, *Cataphryges*, *Catabaptiste*, so likewise *et* *traxerunt* (the word used in the original) signifieth to abuse the Magistrates power, and to rule tyrannicallly. 3. By the consequence, *But he that is the greatest among you, let him be as the younger*; and he that is chief, as he that doth serve: which words evidently imply an imparity among Christians; but such as may stand with Christian humility, and mutuall service one to another. 4. By the comparison, Verse 28. *As you have me for an example*, whom though you justly call Lord and Master, for so I am, yet I am among you as he that serveth.

Thirdly, as before they wrested our Saviours speech, so now in a third place; they do his practice: the same mind, say they, ought to be in all Christians as was in Christ himself: but he refused a Kingdome, when it was offered him, *John 6. 15*. Therefore no Christians ought to accept of the Office of a King or Civill Magistrate.

Obj. 3.

The finew of this Argument, as the former, are weak, for there were speciall reasons for which Christ refused to be made a King, which concern not all Christians: for, first, he was the *Messiah*, whose Kingdome was not to be Temporall, but spirituall, as you heard in the solution of the first objection.

Sol.

Secondly,

Secondly, the country of *Judea* was at this time reduced into the condition of a Province under the Roman Empire, neither had the people any power to chuse them a King: if then Christ had yeelded to their motion, he should have been the Author of a tumult and sedition in the State, and brought a great scandall and obloquie upon the Gospel.

Thirdly, Christ when he came into the world, took upon him the form of a servant, and the chief end of his coming was to *bear our infirmities, and carry our sorrowes, to receive the chastisement of our peace, and to lay downe his life for our ransom*: which ignominious death and sufferings would not well consort with the Majesty of a puissant Temporall King. And how will it follow that because by Christs example no Christian ought to suffer himselfe to be made a King by a popular tumult, that therefore no Christian may accept of a Crowne in an elective Kingdome, if it be lawfully offered unto him, or in a successive, if it be his right by descent?

Obj. 4.

Fourthly, they work upon Christs refusall to interpose in a quarrell between two brothers about their patrimony, That which Christ declined (say they) no Christian ought to undertake: But Christ declined the office of a Judge, or arbitratour in a litigious suit like to grow among brethren, *Luke 12. 13, 14.* Therefore no Christian may take the like office upon him.

Sal.

But shallow as they are, they reach not the depth of our Saviours reason, why he refused to be Umpire or Arbitratour in that Controverlie, belonging unto the Law, concerning the right of inheritance; which was not because he simply disliked such an employment, as inconsistent with Christian perfection, for among the eight beatitudes he alloweth one to *peace-makers, Matthew 5. 9.* and Saint Paul who wrote by his spirit, warranteth and commendeth this worke of Christian charity, to compose differences among brethren, and prevent law-suits, *1 Cor. 6. 2.* *Dare any of you having a matter against another, goe to law before the unjust, and not before the Saints? do ye not know the Saints shall judge the world? and if the world shall be judged by you, are we unworthy to judge the smallest matters?* But because he had no calling thereunto, *Who, saith he, made me a judge or divider over you?* Though it had been a good worke in it selfe to set a period

riod to a vexatious suit among brethren, yet Christ was not sent to that end: and if he had imbraced buisnesse of this nature, as when he began to cure men miraculously, all the sicke were brought to him both farre and near: so it like another *Solomon*, he had sate upon the bench of Justice, to sentence causes, and determine mens right; he should never have wanted worke, all men would have chosen such an arbitratour, and all perplexed and entangled suits would have been referred to his comprimise, and hereby he would have been much hindered in his holy progresses to preach the Gospel in all places, and much of his precious time would have been taken up in judicature, and sacrilegiously robbed from the Church and more holy employments for good of souls. The instructions we are to gather from Christs refusall to intermeddle with businesse of that nature, are; first, to walk within the duties of our calling, not to sit upon the Bench without a Commission: the eye must not doe the office of the hand, nor the hand of the foot, but every member his own work. It is one thing to be a Preacher of the Gospel, and another to be a Judge: and though it be a good and charitable worke to clear mens titles to their Lands upon earth; yet it is better to *clear their title to the Kingdome of Heaven*. We must not therefore intermit or neglect the duties of our function for any civill whatsoever: nor upon any fair and plausible pretence, engage our selves in such busineses which may any way stop or hinder us in the course of our Ministry.

Obj. 5.

Fifthly, they cast some of that *dust in our eyes*, on which our Saviour wrote with his finger, *Iohn 8. 6.* when the woman taken in adultery was brought before him, The punishment (say they) of adultery is as necessary as of any other crime: yet Christ would not inflict it, nor pronounce sentence against the woman shamefully taken in that grosse act of uncleanness: therefore Christians ought not to inflict civill punishments, or make use of the materiall Sword, but content themselves with the spirituall of excommunication, to cut off malefactors from the Church therewith.

Sol.

But they weigh not the circumstances of the Text; the Scribes and Pharisees intended not the execution of Justice upon the woman, but came a birding to catch our Saviour in a snare,

Aa

which

which they laid after this manner: Will he judge this woman fit to be stoned according to the Law, or not? if he will not judge her, we have a just quarrell against him for derogating from the Law of Moses: If he judge her fit to suffer death, and condemn her to be stoned, we shall have a just cause to question him, by what authority he assumes to himself the Office of a Judge. Christ discerning the snare, thus breaks it in sunder, *He that is without sinne among you* (saith he) *let him first cast a stone at her.* Which is as if he should have said, The matter of fact is evident, the woman is guilty, and the law is as clear, *she ought to be stoned:* But who are you who demand the rigour of the Law to be executed upon her? Are you free from this foul aspersions? Are you innocent from this great offence? Look into the Book of your own conscience, or if not, read what you see here written in the dust. Thus touching on their fore, they shrink, and withdraw themselves away one after another, and the woman is left alone with our Saviour, whom he dismisseth with a gracious admonition, *Goe and sin no more,* Verse 11. What will the Anabaptists conclude from hence? that because Christ condemned not this woman to death according to the Law, that therefore no Christians may inflict corporall punishment for adultery? by the same reason they might inferre against themselves and their own practises, that because Christ severed not this woman from the Congregation, that therefore no Minister of God, or spirituall Magistrate, may excommunicate for adultery or the like crimes.

That which we are from this example of our Saviour to learn for our instruction is; first, That *Christ came not to destroy but to save;* not to punish, but to forgive sins; not to bereave any of their Temporall life, but to purchase for all true beleivers, and penitent sinners, a Spirituall and Eternall life.

Secondly, that all they who are overtaken with any sinne or crime punishable by the law, ought not to prosecute the extremity against others, who stick in the same mud with themselves. The Snuffers which were to mend the lights in the Sanctuary, by Gods appointment were to be made of pure gold; to teach us, that they who take upon them to accuse and censure others ought themselves to be most free from blame: especially in the same kinde of transgression: otherwise they are like to heare,

Physician

Physician cure thy self, or out of Rom. 2. 21. Thou which teachest another, teachest thou not thy selfe? thou which preachest, a man should not steal, dost thou steal? thou which saist, a man should not commit adultery, dost thou commit adultery? or as we have it, John 8. 7. He that is without sin, let him cast the first stone.

Thirdly, that the Ministers of the Gospel by the example of our blessed Saviour, when sinners are brought before them, confounded with shame in themselves, and so strangled with their inward guilt, that they are not able to speake a word in their own defence, or for their excuse, ought to have compassion on them, and upon their repentance and humiliation send them away with some comfort and godly admonitions, as our Saviour doth here: *Hath none condemned thee? neither do I: Goe and sin no more.*

Lastly, they argue very weakly, *ab autoritate negative*, after this manner: We read in holy Scripture of no Christian that ever sat upon the throne of Majesty, or Bench of Justice, neither in the age of the Apostles, nor in the prime and best times doe we heare of any Civill Magistrate exercising any authority in the Church: therefore Christians ought to exercise no such authority, nor execute any such office.

Obj. 8.

But this Argument, like Snow when the weather grows warm, dissolves of it self: For, 1. As we read in the New Testament of no Christian Kings, Judges, Sheriffs, or other Officers attending on Courts of Justice: So neither do we read of any that taught the Tongues, Arts or Sciences, or Trades in forreign parts, or exercised any kinde of Manufactures now in use: yet no man doubteth but many hundred did so; and questionless Ministers of Justice, are as necessary in every City, and Towne Corporate, as Merchants or Artizens. This argument therefore *ab autoritate negative*, may justly be answered negatively: If there were no Christian Magistrates, they could not be recorded in Scriptures: but it will not follow, none are mentioned or recorded in Scripture, Ergo, there were none.

Sol.

2. Though the story of *Abgarus* King of *Edessa* his conversion to the Christian faith may be Apocryphall, yet the story of the Eunuch related, *Acts 8. 27. A man of great authority, under Candace Queen of Ethiopia*, is Canonically, and *Nicodemus a Ruler*

Ruler among the Jews, and Ioseph of Arimathea the Senatour, and Theophilus, to whom S. Luke entitles his Gospel, and Cornelius the Centurion, and Publius the Governour of Melita, and Sergius Paulus the Proconsul, and Erostus the Chamberlain, and some of Nero's family, whose names are registred in the Book of Life, make good the observation of the Apostle, that though not many noble men, not many mighty men, not many in great place or authority; yet some such were called even in the Apostles time, which are sufficient to rebate the edge of this argument.

3. Admit there were few or no Converts in the Apostles dayes, who held the place or executed the office of Magistrates: yet (that which is sufficient to prove the lawfulness and necessity of that calling) Christ himself both acknowledged and submitted unto the authority of Pilate, and paid tribute to Caesar; and S. Paul appeals to Augustus, and complains to Lyfias of a conspiracy against him, and was rescued by him.

Lastly, though the Christian Church at the beginning was cast out as it were stark naked, and lay in the open field weltring in her owne bloud, and no eye pittied her; yet in proceſſe of time the predictions of the Prophets were accomplished, *Shée had Kings to be her Nursing Fathers, and Queens to be her Nursing Mothers,* and all sorts of Civill Magistrates, both supream and subordinate, to be her Guardians and Protectours. And as the earth in Italy never bare so great a burthen on it, nor yeelded so plentifull a crop, as when it was turned up *laureato vomere*, and the plough held by the hand of Camillus the Dictatour; *terra gestiente se colti a triumphali agricola*: so the Church and Common-wealth never so thrived, as when Religious Kings and Princes took the manuring and managing thereof. Which happinesse God grant to these Realmes and Kingdomes even till *Shilo* come, Amen.

The Pythagoreans conceived the Celestiall Spheres to be like Cymbals, and by their regular motion to produce harmonious sounds; the Angels or Intelligences as they call them, turning as it were the broaches. But this celestiall musick they speak of, is but a pleasing dream, a true celestiall harmony may be heard in the confession of all the Reformed Churches, wherewith now in the close I purpose to chear up and recreate the Reader; and lest any

any quarrell should be made, or offence taken at the precedency, I will call the severall Churches in such order as they are ranked in the Latine edition of the Confessions, printed at Geneva, Anno 1581.

Concerning the Author, Office, and Authority of the Civill Magistrate, thus we read.

In the (a) *Helvetian* Confession. The Magistracy of what kind soever is ordained of God for the peace and quietnesse of mankinde, and he ought to have the first place in the world. (And a little afterwards) As God doth work the safety of his people, by the Magistrate, whom he hath given to be as a Father to the world: so all subjects are commanded to acknowledge this benefit of God in the Magistrate: let them therefore honour and reverence him as the Minister of God, love him, and pray for him, as their Father, obey him in all his just and righteous commands: the care of Religion chiefly appertains to a godly Magistrate, let him therefore draw his sword against all malefactors, murderers, thieves, and blasphemous hereticks, &c. In this regard we condemn the Anabaptists, who as they deny that a Christian may execute the office of a Magistrate: so also they deny that any man may be lawfully put to death by him.

(a) *Helvetica posterior*, cap. 20. Magistratus unius generis ab ipso Deo est institutus, ad generis humani pacem, ac tranquillitatem, ac ita ut primum in mundo locum obtineat. Sicut Deus salutem populi sui operari vult per Magistratum, quem mundo velut patrem dedit: ita subditi omnes hoc Dei beneficium in Magistratu agnoscere jubentur. Honorem ergo & revereantur Magistratum tanquam Dei Ministrum, ament eum, faveant ei, & orent pro eo tanquam pro patre; obediant item omnibus, ejus justis & equis mandatis: Religionis cura imprimis pertinet ad Magistratum sanctum. Damnamus igitur Anabaptistas, qui ut Christianum negant fungi posse officio Magistratus: ita etiam negant quonquam a Magistratu juste occidi.

(b.) *Quilibet igitur Christianus Magistratus. (in quorum numero & nos esse cupimus) omnes vires eo dirigat, ut apud sue fidei commissos nomen Dei sanctificetur, regnum ipsius propagetur, ipsiusque voluntati cum seria extirpatione scelerum vivatur. Hoc officium semper etiam Gentili Magistratui injunctum fuit, quanto magis Christiano Magistratui commendatum esse debet, ut vero Dei Vicario? Basil. confess. art. 7.*

(c.) *Bohemica confess. c. 16. Ex sacris literis docetur, Politicum Magistratum esse Ordinationem Divinam, & a Deo constitutum, qui & a Deo originem suam ducat, & efficacie presentie, & auxilii huius perpetui conserveatur, ad gubernandum populum in iis rebus que ad hanc in terris, & corporis huius vitam pertinent; universi & singuli in omnibus, que Deo tantum non sunt contraria, eminenti potestati subjectionem prestant, primum Regis Majestati, postea vero omnibus Magistratibus, & qui cum potestate sunt, sive ipsi per se boni viri sunt, sive mali.*

(d.) *Gallica confess. art. 39. Credimus Deum velle mundum*

The Bassil (b.) confession. Let every Christian Magistrate bend all his forces this way, that among all that are under him, the name of God may be hallowed, his Kingdome propagated, and his will in the rooting out of all wickednesse and vice, may be fulfilled. This duty was ever enjoined even to the heathen Magistrates, how much more is it required of a Christian Magistrate, who is Gods true Vicar?

The Bohemian (c.) confession. The Civill Magistrate is the ordinance of God, and appointed by God, who both taketh his originall from God, and by the effectuall power of his presence and continuall aid is maintained by him, to govern the people in those things that appertain to the life of the body here upon earth: to whose power all and every one ought to be subject in those things that are not contrary to God: first to the Kings Majesty, then to all Magistrates and such as are in authority under him, whether they be of themselves good men or evil.

The French (d) confession. Wee beleeve that God would have

have the world governed civilly, and by laws; that there may be certain bridles, whereby the desires of men may be restrained; and that therefore he hath appointed Kingdomes, Common-wealths, and other kinds of Principalities, whether they come by inheritance or otherways; and because he is the author of this order, we must not onely suffer them to rule, whom he hath set over us, but also yeeld unto them all honour and reverence; as to Deputies and Ministers assigned by him to execute their lawfull and holy function; into their hands God hath put a Sword to punish all breaches, as well of the first Table as of the second.

The (e) Low-Dutch confession. We beleve that Almighty God by reason of the corruption and depravation of mankind, did appoint Kings, Princes and Magistrates, and that it is his will that this world should be governed by Lawes, and a Civill Government; and to this end he hath armed Magistrates with a Sword, to punish the wicked and defend the good. To these it appertaineth of duty, not only watchfully to preserve the Civill State, but also to endeavour that the holy Ministry of the Word be maintained, all Idolatry & false worship removed, the kingdome of

legibus, & politica gubernari, ut aliqua sint fræna quibus immoderate mundi cupiditates coercerantur: ideoque constituisse regna, republicas, & reliquas principatum species, sive hereditario jure obveniant, sive minus; ideo gladium in Magistratum manus tradidit, reprimendis nimirum delictis, non modo contra secundam tabulam, sed etiam contra primam commissis.

(e) Credimus Deum optimum maximam ob generis humani corruptelam atque depravationem, Reges, Principes, & Magistratus constituisse: velleque ut mundus hic legibus ac certa politica gubernetur, ad coercenda hominum vitia, & ut omnia inter homines recto ordine gerantur. Idcirco Magistratus ipsos gladio armavit, ut malos quidem plebant panis, probos vero tueantur. Horum porro est non modo de civili politica conservanda esse sollicitos, verum etiam dare operam ut sacrum Ministerium conservetur, omnis idolatria & adulterium Dei cultus e medio tollatur, Regnum Anti-

Antichristi diruatur, Christi vero Regnum propagetur. Quamobrem Anabaptistas & turbulentos omnes detestamur, qui superiores Dominaciones, & Magistratus abjiciunt, jura ac judicia pervertunt, bona omnia commutant, ac denique ordines omnes ac gradus, quos honestatis gratia Deus inter homines constituit, abolent aut confundunt. Bel. conf. art. 36.

(f) Augustana conf. art. 16. *Legitimæ ordinationes civiles, sunt bona opera & ordinationes Dei, sicut Paulus testatur, Rom. 13. 1. Damnant Anabaptistas, qui interdiciunt hæc civilia officia Christianis. Damnant & illos, qui Evangelicam perfectionem collocarunt in desertione civilium officiorum, quum Evangelica perfectio sit spiritualis, hoc est, consistat in motibus cordis, in timore Dei, fide, dilectione, obedientia.*

(g) Saxonica confess. art. 23. *Docemus in tota Doctrina Dei per Prophetas & Apostolos tradita affirmari ordinem politicum, leges, judicia, Magistratus, & legitimam societatem hominum, nequaquam casu existeri in genere humano; sed*

Antichrist pulled down, and the kingdom of Christ propagated. Wherefore we detest all Anabaptists and seditious persons, who cast away all Government and Magistracy, pervert judgments, and overthrow all mens rights, make all mens goods common; and lastly abolish and confound all orders & degrees, appointed by God among men for honesty and comeliness sake.

The High (f) Dutch confession at *Ausperge*. Civill Governments & constitutions are good works and ordinances of God, as S Paul testifieth: they condemn therefore the Anabaptists who forbid Civill offices to Christians; they condemn also those who place Evangelicall perfection in abandoning all civill affairs; whereas Evangelicall perfection is spirituall, and consisteth in the motions of the heart, in the fear of God, faith, love and obedience.

The Saxon confession. (g) We teach, that in the whole Doctrine of God delivered by the Apostles and Prophets, that Civill Government is maintained: and that Magistrates, Laws, Tribunals, and the lawfull society of men, sprung not up by chance; but that

that all the good order that is left, is preserved by the exceeding goodnesse of God for the Churches sake: and all Subjects owe to the Civill Magistrate obedience, as Saint Paul saith, not onely for wrath, that is, feare of corporall punishment, wherewith the disobedient are rewarded by the Magistrate, but also for conscience sake: Contumacy being a sinne offending God, and withdrawing the conscience from him. And seeing Magistrates are the chiefe Members of the Church, let them see that Judgements in the Church and Ecclesiasticall censures, be rightly executed; as *Constantine*, *Theodosius*, *Arcadius*, *Martianus*, *Charlemain*; and many godly Kings tooke order in their times, that Ecclesiasticall judicature, and proceedings in Spirituall Courts should be rightly carried.

The *Suevick* (b) confession. Our Churches teach, that the Office of a Magistrate is most sacred and divine; whence it is, that they who exercise this power, are called Gods; and our Preachers teach, that the obedience which is performed to Magistrates, is to be placed among good works of the first ranke; & that by how much a man is a more sincere and faithfull Christian, the more carefull he is to observe the Lawes of the State.

immensa bonitate Dei propter Ecclesiam conservari: & Magistratui politico subditi debent obedientiam, non solum propter iram, id est, metu pœna corporalis, qua afficiuntur contumaces ab ipsis Magistratibus, sed etiam propter conscientiam; id est, contumacia est peccatum offendens Deum & avellens conscientiam a Deo. Et paulo post. Cum Magistratus sint inter præcipua Ecclesiæ Membra, videant ut iudicia in Ecclesia recte exercentur, sicut Constantinus, Theodosius, Arcadius, Martianus, Carolus Magnus, & multi pii Reges curaverunt recte exerceri iudicia Ecclesiæ.

(b) Suevica confess. art. 23. Docent fungi Magistratu unum esse sacratissimum, quod quidem homini divinitus contingere possit; unde & factum sit, quod qui gerunt publicam potestatem, Dei in Scripturis vocentur. Item obedientia quæ exhibetur Magistratibus, inter primi ordinis bona opera locum dant; & docent hoc unumquemque studiosius sese accommodare publicis legibus, quo sincerior fuerit Christianus fideque ditior.

The lawfullnesse and necessity

I know not upon what ground the *English* and *Scotch* confession are left out of the harmony of Confessions, for they are as full as any of the rest, for proof of the point in question, the *Scotch* runneth thus :

The Confession of SCOTLAND.

We confesse and acknowledge Empires, Kingdomes, Dominions, and Cities, to be distincted and ordained by God : that powers and authoritie in the same (be it of Emperours in their Empires, Kings in their Realms, Dukes and Princes in their Dominions, and of other Magistrates in their Cities) to be Gods holy Ordinance, ordained for manifestation of his own glory, and for the singular profit and commodity of mankind : so that who-soever goeth about to take away, or confound the whole estate of civill policy, now long established ; we affirm the same men not only to be enemies to mankind, but also wickedly to fight against Gods expresse Will.

The Confession of ENGLAND. Art. 37.

The Kings Majesty hath the chief power in this Realm of *England*, and other his Dominions ; unto whom the chiefe government of all estates of this Realm, whether they be Ecclesiasticall or Civill, in all Causes doth appertain, and is not, nor ought to be subject to any forreign jurisdiction. The laws of the Realme may punish christian men with death, for hainous and grievous offences.

The sum of all is, the civill Magistrate is a divine ordinance, and his chief care is, or ought to be, Religion ; for the defence and vindication whereof, God hath put a sword in his hand, to cut off the disturbers of the peace, as well in the Church as the Common-wealth : and, because he is the Minister of God for our wealth and safety, his authority is to be obeyed by all sorts of men for conscience sake, and not to be resisted, upon pain of damnation.

And now, Christian Reader, thou hast heard a harmony, listen not to discords ; thou hast heard a consort of silver Trumpets,
hearken

hearken nor to a single oar-pipe, or the harsh sound of Rams hornes; thou hast heard the suffrages of all the learned Divines in the reformed Churches; regard not the votes of a few illiterate mechanicks, much lesse the fancy and dreames of fanaticall Enthusiasts; who, because they are *Anomala's* themselves, would not by their good will there should be any Rules: because they are wandring Starres, they would have none fixt: because they are dissolute, they would have no bounds of Laws: because they are Schismaticks, and Non-conformists, they would have no Discipline in the Church: because they are Dunces, and ignorant both of Tongues and Arts, they would have no learning nor Universities: Lastly, because they walke inordinately, they would have no coercive power in the Magistrate to restraîne them. There was never more cause then now to take heed what thou hearest, and to try the spirits whether they be of God or no; for there is not onely a lying spirit, as in the dayes of *Ahab*, but many lying spirits in the mouthes of Prophets: not onely *Romish Priests* and *Jesuites*, who endeavour to seduce thee to spirituall thraldome, idolatry, and superstition; but also divers sorts of schismaticall teachers, who intice thee to carnall liberty, prophanenesse, sacriledge, and faction. When I first heard of the manner of taking Apes in the *Indies*, I could scarce forbear laughter; but now seeing dayly men of worth and parts caught after the same manner by our new Sectaries, I can hardly refrain teares. The manner of taking those beasts is thus described, he that goes about to catch Apes in those parts of *America*, which abound with them, brings a bason with fair water, and therein paddles with his hands, and washeth his face in sight of the Apes, and then steps aside for a while: the Ape, seeing the coast cleare, steals to the bason, and seeing his face in the water, is much delighted therewith; and in imitation of the man, dabbles with his feet in the clear water, and washes his face, and wipes his eyes: and after this, the man layes in wait for him, fetches away the bason, pours out the fîr water, and fills it again with water mingled with bird-lime, and puts the bason in the place where it stood before: the Ape returning to the bason, and suspecting nothing, puts his feet in the

bird-lime, and with that foul and mingled water washes his face, and wipes his eyes; which are thereby so dazzled, and the eye-lids closed up, that unawares he is easily caught. In like manner, these late Profelytes, who invade many empty Pulpits in the City and Suburbs, at the first in their Sermons set before thee as it were a bason of the pure water of life, wherein thou maist see thy face, and wash away the spots of thy soul; but after they have got thy liking and good opinion, and confide in thee, then they mingle bird-lime with the water of life; the bird-lime of Socinianisme, of Libertinisme, or Antinomianisme, Brownisme, and Anabaptism: wherewith after they have put out, or closed the eyes of thy judgment, they lead thee whither they list, and make a prey of thee. *Premunitus, prænunitus*, I have forewarned thee, be thou forearmed against them, and the Lord give thee a right judgment in all things. *Gastius de exord. Anabap. p. 495. Quia Anabaptiste a veritate avertunt aures, ideo Deus mittit illis Doctores, non qui lingua medica sanarent ulcera ipsorum, sed qui pruritum ac scabiem affectuum ipsorum commode scalperent*: Because the Anabaptists turn away their ears from the truth, God sendeth them Teachers according to their desire; not such as with their wholsome tongues and doctrine heal their sores, but with their nails scratch gently the itch of their carnall lusts and affections.

A

grace with the *Arminians*, nor deny originall sinne with the *Pelagians*, nor disclaim Magistracy with the *Jesuites*, nor maintain plurality of Wives with the *Polygamists*, nor community of goods with the *Apostolici*, nor going naked with the *Adamites*; much less aver the mortality of the soul with *Epicures* and *Psychopannichists*: and to this purpose they have published this confession of their Faith, subscribed by sixteen persons, in the name of seven Churches in London.

Ingerunt primum verba vitalis, ut virus falsitatis introcat.

Of which I may truly say, as Saint Hilary doth of that of the *Arians*, They offer to the unlearned their fair cup full of venome, anointing the brim with the honey of sweet and holy words, they thrust in store of true positions, that, together with them, they may juggle in the venome of their falsehood: they cover a little ratf-bane in a great quantity of sugar, that it may not be discerned: for, among the fifty three Articles of their Confession, there are not above fixe but may passe with a fair construction: and in those six, none of the foulest and most odious positions, wherewith that Sect is aspersed, are expressed. What then? are all that have employed their tongue and pen against them heretofore, no better then calumniatours and false accusers of their brethren? nothing lesse: for, besides the testimonies of *Melancthon*, *Bullinger*, *Sleiden*, *Gastius*, *Pontanus*, *Gui-de-bres*, and others, who lived among them, by the Harmony of all the Potestant Churches Confessions it appears, that the masters of our Anabaptists, and ring-leaders of that Sect in *Switzerland*, *Suevia*, *Franconia*, *Munster*, *Saxony*, and the Low-Countries, held such erroneous tenets as are above mentioned; and if their Scholars in *England* have learned no such Doctrines from them, it is because they are *punies* in their School, and have not taken any lesson in the upper formes: they have but sipt of the cup I spake before of: the Devill holds them by the heel only, as *Thetis* did *Achilles*, when she dipt him in the Sea.

We read in *Diodorus Siculus*, of certaine creatures about the shores of *Nilus* not fully formed; and in a Stone-cutters shop we see here the head of a man, there all the upper parts carved, and in a third place a perfect Statue; so it seems to me, that these Anabaptists are but *in fieri*, (as the Schools speak) not *in facto esse*: like the fish and Serpents in the mudde of *Nilus*, not fully shaped;

shaped; like a Statue in the Stone-cutters shop, not finished: they are Anabaptists but in part, not in whole. Be it so, for I desire to make them rather better then worse, then they are: I will therefore lay nothing to them but that they own, nor bring any other evidence against them, then this their Confession. In which, I except,

First, against those words in the thirty one Article, *Whatsoever the Saints any of them doe possesse or enjoy of God in this life, is by Faith.* This passage favours rank of that error or heresie (call it which way you please) imputed to *Armaganus*, who is said to have taught that the right of all possessions and goods or temporall blessings, is founded in grace, not in Nature; and that we hold them by no legall tenure, but Evangelicall promises: and true it is that none but the faithfull hold in *capite*, nor have any but true beleivers a comfortable and sanctified use of the creatures, and a spirituall title to them; but yet it cannot be denied that they may have, and many have actually a legall title to them, and civill interest in them even before they are in Christ, or adopted into his family by actuall faith: for if it were otherwise, *Esau* should have had no right to *Mount Seir*, nor *Nebuchadnezzar* to *Tyre*, which yet the Text saith, God bestowed upon them: nay, if this position may take place, no child shall have any right to his fathers inheritance, nor Prince newly borne to his Crowne: which is not onely an absurd, but a very dangerous and seditious assertion. None of the four great Monarchs of the World represented in *Daniels* vision, for ought can be proved, were true beleivers, though some of them did some outward acts of piety, and afforded some reall courtesies to the people of God: yet of these Kingdomes the Prophet speaking, saith, that *the most High ruleth in them, and giveth them to whomsoever he will*: And Saint *Augustine* is bold to say, that the same God who set the Crowne upon *Constantine* the Christians head, gave the Empire of the World to *Julian* the Apostata: Nay, Christ himselfe paid tribute to *Cesar*, and acknowledged that he had a right to the tribute-money, saying, *Render unto Cesar the things that are Cessars*: Yet that *Cesar* he spake of was *Tyberius*, an enemy to all godlineffe, and a kinde of Monster among men.

Secondly,

Secondly, I except against those words in the 38. Article, *that the due maintenance of the officers aforesaid, should be the free and voluntary communication of the Church, and not by constraint to be compelled from the people by a forced Law.*

These words may carry a double sense: if their meaning be, that all religious christians ought freely to contribute to the maintenance of the Ministry, and should not need any law to enforce them; wee embrace their good affection to the Church and Church-men: But if their meaning be, that the maintenance ought to depend upon the voluntary contribution of their Parishioners, and that in case the flock should deny their Shepherds either part of their milke or fleece, that the Pastours should have no assistance of Law to recover them; this their opinion is most impious and sacrilegious, and directly repugnant to the Law of God, which assigneth tithes for the maintenance of the Priests: and that Law of God in the Old Testament is not abrogated in the New, but rather confirmed, at least in the equity thereof; for Christ, speaking of tithing Mint and Cummin, saith, *Those things ye ought to doe, and not leave these things undone*: and the Apostle proveth that the Ministers of the Gospel ought to live of the Gospel, both by the Law of God, and by the Law of Nature, Verse 7. *Who goeth a warfare on his owne charge? who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?* and Verse 13. *Doe ye not know, that those that minister about holy things, live of the things of the Temple; and they that wait at the Altar, be partakers with the Altar? Even so hath the Lord Ordained, that they which preach the Gospel, should live of the Gospel.* He saith not, God permitteth or alloweth of it, but ordaineth and commandeth it. And lest these two strings should not be strong enoug enough to keep the Bow still bent, he addeth a third, to wit, an Apostolicall injunction, * *Let him that is taught in the Word communicate to him that teacheth in all good things.* Moreover, when we read that Abraham and Jacob gave tythes, I demand by what Law, whether by the Law of Nature, or the Leviticall, or Evangelicall? not by virtue of the Leviticall, for that Law was not then enacted; and by that Law Levi was to receive, not pay tithes; Yet Levi himselfe in Abraham

1ak. 11. 4.

1 Cor. 9. 9, 10.

For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the Oxe that treadeth out the corne: Doth God take care of Oxen? or, saith he, Is it altogether for our sakes? no doubt this is written, That he that plougheth should plough in hope; and he that thresheth in hope, should be partaker of his hope.

* Gal. 6. 6.

Abraham paid tythes to *Melchisedech*: if they paid by the Law of Nature, that bindeth al men: if by the Evangelicall law, it bindeth all Christians to pay their tythes towards the maintenance of *Melchisedechs Priesthood* which endureth for ever. And *S. Augustine* fearefully upon this ground threatneth all those who refuse willingly to pay their tythes, that God would reduce them to a tythe, and blast all the nine parts of their estate. *Serum de temp.*

Thirdly, I except against the 39 Article, viz. that Baptisme is "an Ordinance of the New Testament, given by Christ to be dispensed onely upon persons professing faith, or that are disciples, or taught; who upon a profession of faith ought to be baptized. Here they lisse not, but speake out plain their Anabaptistick doctrine; whereby they exclude all children of the faithfull, from the Sacrament of entrance into the Church, and the onely outward meanes of their salvation in that state: but the best of their proofs fall short, the word *onely*, which *onely* can prove this their assertion, is not found in any of the texts alledged in the margin, nor can the sense of it be collected from thence. For though it is most true and evident in the letter of those texts, that all Nations that are to be converted, and all men in them of yeares or discretion, that have beene taught the principles of religion, ought to make profession of their faith, before they are baptized; as all that came to mens estate among the Iewes or Proselytes, ought both to know and to give their assent to the Covenant before they received the seale thereof, to wit, Circumcision: yet no such thing was or could be required of children, who notwithstanding were circumcised the eight day: so by the judgement of all the Christian Churches in the world, the children of believers, who are comprized in the letter of the Covenant, may receive the seale thereof, to wit, Baptisme, though they cannot make profession of their faith by themselves, for the present, but others make it for them and in their stead. The affirmative is true that al that make profession of their faith, and testifie their unfained repentance, are to be baptized: But the negative is most false, that none are to be baptized, who have not before made such profession of their faith, when by reason of their infancy, they are not capable to be taught. But this hereticall assertion, is at large refuted by manifold Arguments drawne from Scripture, Fathers, and

Mar. 28. 18. 19.
Mark 16. 16.
Acts 2. 37. 38.
& 8. 36, 37, 38.
& 18 8.

Reason; and all their cavils and evasions exploded, *Artic: 2.*
To which I refer the Reader.

Fourthly, I except against the fortieth Article, *viz.* "The way and manner of dispensing this Ordinance, the Scripture holds out to be dipping or plunging the whole body under water; it being a signe, must answer the things signified, which are these; 1. The washing of the whole soule in the blood of Christ. 2. That interest the Saints have in the death, buriall, and resurrection of Christ. 3. Together with a confirmation of our faith, that as certainly as the body is buried under water, and riseth againe; so certainly shall the bodies of the Saints be raised by the power of Christ, in the day of the resurrection to reign with Christ. This Article is wholly sowed with the new leaven of Anabaptisme: I say the *new leaven*, for it cannot be proved that any of the antient Anabaptists maintained any such position, there being three wayes of baptizing, either by dipping, or washing, or sprinkling, to which the Scripture alludeth in sundry places: the Sacrament is rightly administered by any of the three; and whatsoever is here allowed for dipping, we approve of, so farre as it excludeth not the other two. Dipping may be, and hath been used, in some places, *trina immersio*, a threefold dipping; but there is no necessity of it; it is not essentiall to baptisme, neither doe the texts in the margent conclude any such thing. It is true, *John* baptized Christ in *Jordan*, and *Philip* baptized the Eunuch in the river: but the text saith not, that either the Eunuch, or Christ himselfe, or any baptized by *John*, or his Disciples, or any of Christs Disciples, were dipped, plunged or dowsed over head and ears, as this Article implyeth, and our Anabaptists now practice.

Again, the bare example of Christ and his Apostles without a precept doth not bind the Church; and precept there is none for dipping. It is certain, Christ and his Apostles celebrated the Communion after Supper, and in unleavened bread; and with such a gesture as was then in use among the Jewes; yet because there is no precept in the Gospel for these things, no Christian Church at this day precisely observeth those circumstances: and therefore *dato & non concessa*, that Christ and Saint *John*, or their Disciples, used dipping in baptisme; it will not follow that

that we ought to baptize in the like, and no other manner. Besides it ought to be noted, that in the beginning, Christians had no Churches nor Fonts in them; and there being many hundreds, nay thousands, often to be baptized together, there was a kind of necessity, that this Sacrament should be administered in Rivers, or such places where were store of waters, as there were in Enon near Salem, where John baptized. But now the Church hath better provided, there being Christian Oratories every where, and Fonts in them, most convenient for this purpose; whereunto I shall need adde here no more, having fully handled this point, both *divinis* and *secundis*, in the discussion of the first Article. Iohn 3.22.

Fifthly, I except against the 41 Article, *viz.* "the persons designated by Christ to dispence this Ordinance, the Scriptures hold forth to be a preaching Disciple, it being no where tyed to a particular Church Officer or Person. If the eye be darknesse, how great is that darknesse? If there be confusion in order it selfe, how great must the confusion needs bee? If all be Pastours, where are their flocks? if all be Teachers, where are their Scholars? a preaching Disciple, sounds as harshly as a Scholar Master, or a Lecturing hearer. It is true, we grant that all who have received gifts from God, ought to make use of them for the benefit of others; and if any abound in knowledge, he ought to communicate to them that lack, and freely give *lumen de lumine*. Clouds when they are full, powre down, and the Spouts run, and the eaves shed, and the presses overflow, and the Aromaticall trees sweat out their precious and soveraign oyles, and every learned Scribe in the Kingdome of God brings out of his rich treasury new things and old. Notwithstanding this necessary duty of imploying our talent, whatsoever it be, to our Masters best advantage, none may take upon him the cure of soules without commission; nor divide the Word and dispence the Sacraments, without ordination, and imposition of hands: none may preach except he be sent, none may assume the honour of the Priesthood, except he be called as was Aaron: none may open and shut the kingdome of heaven, except they have received the Keyes from Christ; neither a calling without gifts, nor gifts without a calling, makes a man of God: If any have a calling

calling without gifts, their ministry is without fruit; If any gifts without a calling, their ministry is without power: the former have *ἐκκλησιάζω*, but not *δυναμίζω*, the latter *δυναμίζω*, but not, *ἐκκλησιάζω*; not every one that hath a strong voice, is a lawfull cryer in a Court, but he that is appointed; neither is every one that can write a good hand, a Publick Notary; but he that is sworn; neither may every Mariner that is skilfull in Navigation, take upon him the office of a Pilot, but he that is chosen. But this error of the Anabaptists, whereby they overthrow al order in the Church, and confound Shepherds and Flocks, Masters and Scholars, Clergy and Laity, I have professedly impugned, and at large refuted, *Artic. 4.* Whither I referre the Reader for further satisfaction.

Sixthly, I except against the 45. Article. "That such to whom God hath given gifts, being tryed in the Church, may and ought by the appointment of the congregation to prophesie."

When *Muncer*, a seditious Anabaptist, first set abroach their doctrine at *Mulchus*, and took upon him to reform many things in Church and State; * *Luther* advised the Senate to demand of him what calling he had to doe such things he did; and if he should avouch God for the author of his calling, then they should require of him to prove that his calling from God by some evident signe; for whensoever it pleaseth God to change the ordinary course, and to call any man to any office extraordinary, he declares that his good will and pleasure by some evident signe. If the calling of the Anabaptistickall Teachers be ordinary, let them demonstrate it by Scripture; if extraordinary, let them prove it by miracle. For the prophesie they speak of, let them distinctly declare, what kind of prophesying they mean, and whom they esteem Prophets; for prophesying is taken in a double sense in holy Scripture; sometimes according to the propriety of the Greek derivation, for the prediction of things future: sometimes in a large sense, for revealing the mysteries of God, and expounding his Oracles, either concerning things past, present, or to come: and this two manner of wayes, either with study and upon premeditation, with the

*Sleid.Com.
l. 5. Lutherus
Mulchusium
Literas dat,
graviter monet
ne recipiat
Muncerum hominem
seditionis;
et sic factum
Senatum si rogat
ex ipso, quis docendi
munus ipsi commiserit;
quis evocavit?
Et si Deum nominet
auctoritatem, tum jubet
hanc suam vocationem
aliquo evidenti signo
comprobare;
quod si representare non possit,
ut tum repudiatur; hoc enim esse
Deo proprium atque familiare,
quoties formulam consuetam
et rationem ordinariam velit
immutare, ut tum voluntatem
suam aliquo signo declarat.

help of Arts and Tongues, and by consulting the best Commentaries both ancient and latter; or without any study and premeditation, by immediate revelation or inspiration. Prophecie in the first sense, is an extraordinary calling; in the last, an extraordinary gift; in the middle acception, an ordinary ministeriall duty. And if that custome which Arch-bishop *Grindall* would have introduced into the Church, in the dayes of *Queen Elizabeth*, and is in use at *Geneva*, and among some other reformed Churches, were put in practice in *England*, and a certain number of learned and able Pastours, met at some set times, and having before notice of the Text to be handled, should every one in their order deliver their severall interpretations, observations, and applications thereof, (which they call Prophecyng) we should exceedingly approve of it; and questionlesse, thereby the Ministers would very much improve their talents of knowledge. But for rude and illiterate Mechanicks, without calling, without knowledge of Arts or tongues, upon a Scripture read in the congregation, to give their sudden judgements, and interpretations thereof, as is the manner of the Anabaptists; we hold it an intolerable presumption in them, and unsufferable abuse in the Church. For those extraordinary revelations they pretend unto, together with the miraculous gift of Tongues and healing, for many hundred years agoe have failed in the Church. If they could now do as the Primitive *Corinthians* could, not onely pray by the Spirit, but sing by the Spirit: if upon the first proposall of an obscure and intricate passage of the old Prophets, or Apocalypse, they can give upon the sudden a clear and rational interpretation, and deliver this in what language soever; if they can discover the secrets of the hearts of unbelievers in such sort, that they falling down on their face, shall worship God, and report that God is in your Assemblies of a truth; then let the examples of the Primitive Christians in the Apostles days, serve them for precedents in this kind; but those irradiations of the Spirit, together with the glisning of the fiery tongues, have not been seen in any christian Church these many ages: if they come as short of the prime converts to the christian Religion in extraordinary gifts, as in time, if they are so far from speaking with strange tongues, that they cannot speak correctly, and coherently in one: if they are so wide of the sense of the place they

1 Cor. 14. 35.

expound, that their Paraphrases are often without sense: if they utter old broken Notes taken from none of the best Sermons, for new revelations: if they furbish up ancient heresies, that have layn long in the dark, for christian armour of light: if in their interpretations, they not only contradict the Scriptures, but themselves; and in stead of a musically content, we hear nothing but vain janglings; if their prophecies for the time past have been no better, and none can prophesie, or promise better of them for the time to come, through they pretend never so much to the Spirit, and boast of visions and revelations; though some of them have a glib tongue, and thereby slide into the approbation of the vulgar sort; though in their contemplations they soare up so high, that they lose themselves and their hearers; though they draw their thin wiew to a great length; though notwithstanding they are often gravelled and interfere, yet they out-run the hour-glasse, and tire all their auditors before themselves are out of breath; they shall give us leave to esteem them, no Prophets, but Enthusiasts: no inspired men, but distracted: no Seers, but dreamers: no Expositours, but Impositours: no Commentatours, but commenters; nay rather commenters: no Workmen, but Botchers: no Carbuncles, but Glow-worms: no fixed-stars, but wanderers: no lights, but ignes fatuos: exhalations incensed in the night, which lead fools out of their way, sometimes into thickets, sometimes into ditches and quagmires, and many of them into rivers over head and ears. *Hermannus Leomelinus* in his apology for the Regulars against the usurped authority of the Bishop of Chalcedon, reporteth, that when the Frogs make a hideous noise in any lake or ditch, about the house, if a Candle or bright burning lamp be set upon the bank, they become suddenly silent, and are presently hush: the frogs which about the lakes and ditches neer the City, and Suburbs, have made such a hideous noise in the dark, that they have much disquieted Christs spouse, and interrupted her sweet repose, are the late fry of Anabaptists. But now, sith I have set up a light upon the banks, and clearly discovered both them, and their errors, I hope we shall see no more of their Frog-galliards, nor hear of their harsh croaking and coaxation, either in the Pulpit or the Presse.

*Perunt raras
lampade supra
locum in quo
tumultuantur
appensa, illius
fulgore reper-
cussas com-
riscere.
Aristoph.
Βατράχων
μυα αβρε
αυτ ε νοε
νοαε.*

F I N I S.



ORATIONES Synodicæ:

OR SEVERALL
SPEECHES

DELIVERED BEFORE THIS
[ASSEMBLY OF DIVINES,

By DANIEL FEATLY, D.D.
then a Member of the *Assembly*,

He being dead yet speaketh, Hebr. 11. 4.



LONDON,
Printed by R. C. for Richard Royston: 1651.

ORATIONS

SPEECHES

BY JOHN H. B. LIND

AND

BY

LONDON

Printed by

The first Speech before this Assemblie of DIVINES.

ARTICLE 8. Of the three Creeds.

THE three Creeds, Nice Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought thorowly to be received and beleaved: for they may be proved by most certain warrants of holy Scripture.

M. Prolocutor,



THat we may not *Penelopes telam texere & retexere*, The first doe and undoe; and that it may not be said of Speech to the our votes, as *Charles the first* spake sometimes of 8. Article. the decrees at their Diets, that they were like Vipers, the latter alwayes destroying the former; what I shall humbly offer to this Assemblie, shall be in confirmation of our last vote concerning the three Creeds, read in our Church. The exception of some of our learned Brethren, are taken either at the titles, or the Creeds themselves: Against the titles, that the Nicene Creed is in truth the *Constantinopolitane*; that the Creed which goeth under the name of *Athanasius*, was either made by *Anastasi* as some affirm, or *Eusebius Verceilensis*, as our incomparable *Jewell* relates. Certainly *Melchior* *Apol. Eccl. Ang. p. 2. c. 1.* the Patriarch of *Constantinople*, in his Epistle to *John Dowse* resolves negatively, *Athanasio falso ascriptum symbolum cum appendice illo Romanorum Pontificum adulteratum luce lucidius contestamur*: we contest that it is clearer then day-light, that this Creed is falsely father'd upon *Athanasius*, and is adulterated by the adding of a clause inserted by the *Roman Bishop*; and for that

The first Speech

that which is called the Apostles Creed, the father who so christened it is unknown. Hereunto I answer, that though the entire Creed, which is read in our Churches, under the name of the *Nicen*, be found *totidem verbis* in the *Constantinopolitan*; yet it may be truly called the *Nicen*, because the greatest part of it is taken out of that of *Nice*. And howsoever, some doubt whether *Athanasius* were the author of that Creed which beares his name, yet the greater number of the learned of later ages intitle him to it; and though peradventure he framed it not himselfe, yet it is most agreeable to his doctrine, and seemeth to be drawn out of his works, and in that regard may be rightly termed his Creed. And for the third Creed, although I beleeve not, that either the Apostles joynly or severally dictated it: yet I subscribe to *Calvins* judgement, who saith, that it was a summary of the Christian Faith, extant in the Apostles dayes, and approved of by them. Howsoever, according to the rule of *Aristotle*, *Loquendum cum vulgo, licet sentiendum cum sapientibus*, we must use the language of the vulgar, though we vote with wise men, and think as they doe. And certaine it is, these three Creeds, for many hundreds of yeares, have generally passed under the titles of the *Nicen*, the *Athanasian*, and the *Apostles*. So much for the titles. Against the Creeds themselves, the exceptions which are taken, either concern the form of propounding the Articles, or the matter and doctrine of them; concerning the manner of propounding them, it is objected to be in too peremptorie a way, under pain of damnation, and that they ought to be thoroughly believed. To the former I answer with *Leo*, where it is said, *whosoever holds not this Creed shall perish everlastingly*; It is understood of such as have capacity to understand it, and their consciences are convinced of the truth of it. To the latter, that thoroughly so beleeve it, signifies no more then *thoroughly*; and entirely, and that not for the authority of the Creeds themselves, but for the Scripture by which they are confirmed. The exceptions against the matter or doctrine of the Creeds, either concern the first Article, *God of God*, or the Article about the descent into hell. For the first, there can be no doubt at all of it, for the Sonne is of the Father, and therefore the Father and Sonne being God, it must needs follow, that Christ

*Vid. Vossium de
tribus symbolis.*

Christ is God of God, neither will it hence follow, that the Deity of the Sonne is of the Deity of the Father. For the argument holdeth not a *concreto ad abstractum*; *verbi gratia*, it will not follow *Deus passus est, ergo deitas passa est*, God suffered, *ergo* the deity suffered: nor this, *Maria est mater Dei, ergo est mater deitatis*; Mary is the mother of God, *ergo* she is mother of the Deity. Yea but Calvin saith, Christ is *autotheos*, God of himselfe; the answer is easie, Christ is God of himselfe, *ratione essentie*; but God of God, *ratione personæ*. And whereas it is objected, that if he be *Deus de Deo*, it must be either *per productionem essentie*, or *communicationem*; by the production, or communication of the essence: though Beza, and other of our Divines stick not at the latter phrase, yet it followeth not; for it is sufficient to prove him God of God, that his person is generated of the Father, & it is safer to say that he hath *communem essentiam cum Patre*, then *communicationem*, rather common then communicated. For the latter, concerning descent into Hell, all the Christians in the world acknowledge, that Christ some way descended into hell, either locally, as many of the ancient fathers, Latymer the martyr, Bilson and Andrews, and Noel in his catechism (commanded to be taught in all Schools, soone after the publishing the 39 Articles) expounded it; or virtually, as Durand; or metaphorically, as Calvin; or metonymically, as Tilenus, Perkins, and this Assembly; and therefore no man need to make scruple of subscribing to the Article, as it stands in the Creed, seeing it is capable of so many orthodoxall explications, and therein I desire that this Assembly in their aspersions would (after the example of the *Harmony of confessions*) content themselves with branding onely the popish exposition of this Article, which taketh hell for *Limbus patrum*, or Purgatory (Netherland regions, *extra anni solisque vias*:) for any of the other foure interpretations, they are so farre from being Hereticall, that it hath not bin proved that any of them is erroneous,

M. Prolocutor,

The second
Speech, to the
8. Article.

John 5. 26.

THOUGH there is nothing more tender then Conscience, every *scrupulus* there is more painfull then *furculum in carne*, a thorn in the flesh; and though nothing ought more now to be sought after, when not onely Christs seamlesse coat, but his mysticall body is rent and torn asunder, then *ἀλλ' ὁ δεινὸς ἀγάπῃ*, and *ἀγαπᾷ ἐν ἀλλήλοις*, to seeke the truth in love, and love in truth; and therefore I shall be most willing to any kind of reasonable *ἐν γὰρ ἀβάπτει* condescending, to give satisfaction to our learned brethren; yet on the other side, they may doe well to thinke of that *Maxime* in the Canon law, *turpis pars quæ discordat toti*, it is an unsound part which differs from the whole body, and not *nodos in cirpo querere* to except against undoubted verities, and most warrantable expressions, such as have been debated in this Article; namely *Deus de Deo*, &c. *symbola recipi debere*: for these are the *lapides offensionis*, rocks of offence.

AB. 4. Triu.

In ep. ad Polon.

That Christ is *Deus de Deo*, God of God, is thus clearly proved out of Scripture: whosoever is God and the Sonne of God, must needs be God of God; but Christ is God and the Sonne of God, ergo, &c. But it hath been objected, if he be God of God, then he must have his essence communicated to him from the Father, and so be *essentiatus a patre*, essentiated, or natured from the Father: this will not follow, no more then that Socrates is *essentiatus a Sophronisco*, but onely that he is *genitus a patre*, begotten of his Father, and so he is *recipiens essentiam*, or *habens essentiam communicatam a patre*; which manner of speech is approved of by Beza, *filius est a patre per ineffabilem totius essentie communicationem ab æterno*: the Sonne is from the Father by an unspeakable communication of his whole essence from eternity: and Symlerus, *Non negamus filium habere essentiam a Deo patre, sed essentiam genitam negamus*: we doe not deny that the Sonne hath his essence from God the Father, but we deny that the essence is begotten: and why should we boggle at this phrase, when our Lord himselfe acknowledgeth, *Job. 5. 26. Omnia mihi data sunt a patre meo, & pater dedit filio habere vitam in se*, all things are given me of my Father? Neither doth this any way contradict

John 5. 26.

Calvin

Calvin his *Autotheos*, God of himselfe; which form of expression, though some Protestants as well as Papists have excepted against, yet I am of *Whitakers* mind, in his answer to the seventh reason of *Campian*, that it is *verissime & sanctissime dictum*, most truly and religiously spoken; *nam si ex se Deus non est, omnino Deus non est*: for if he be not God of himselfe, he is not God at all: Let Saint *Augustine* be the umpire, and reconcile both, *Christus ad se Deus, dicitur ad patrem filius*; Christ may be considered two wayes, either absolutely, and so he is *Deus ex se*, God of himselfe, as the Father is and the holy Spirit; or relatively, as *filius*, and so he is *Deus de Deo*, as he is the Son, so he is God of God. Yea but these phrases may be taken in an ill sense: and so may all the Articles of the Creed, as you may see in the Parisian censure set out by the Jesuits; nay so may the whole Scripture, as Saint *Peter* teacheth us, which *ἀνεγνωσεν τὴν ἰgnorant* and unstable pervert: What then? must we weed up all the flowers of Paradise, because hereticks, like spiders, suck such juice out of them which they turn into poyson?

2. For the other expression [*ought to be received*] as I conceive, it may be thus justified. Whatsoever articles may be firmly and evidently proved out of Scripture *ought to be received and believed*, *art. 6.* But such are all the articles of these three Creeds, *ergo &c.* 2 Those to whose office and function it belongs, to declare and teach the people of God, what they may and ought to receive and believe, may use this expression. But it appertains to the office of the Pastors of the Church, especially met at a Synod for that end, to teach the people of God what they ought to receive and believe, *ergo &c.* 3. That form of words which hath been used in Synods, held in the purest times, and is at this day used, not only in the harmony of all Protestant Confessions (as was shewed by a learned brother) but every day in most approved Sermons, may be retained. But such is this form *recipi & credi debere*, ought to be received and believed, *ergo. Concil. Carth. 1. Catilius a Bilita dixit quam rem fugere ac vitare debemus, & a tanto scelere nos separare*, said, which thing we ought to shun and avoid, and to keep our selves from so greet a sin: *Concil. Elib. can. 12. Lapsi in hæresim ad ecclesiam recurrentes incontinentes recipi debent; penitentia iis*

The second Speech

non est deneganda, *Concil. Neo. can. 1.* Those that are fallen into heresy, returning to the Church, ought readily to be received, repentance is not to be denyed unto them. *Presbyter mœchus ab ecclesia pelli debet,* an incontinent Presbyter ought to be driven from the Church. *Conc. Laod. quod non oporteat angelos invocari* that we ought not to call upon Angels: *et Can. 56. quod non oporteat libros non canonicos legi in ecclesia,* that books that are not canonicall, ought not to be read in Church. But our acute and learned brother demandeth, *quæ fide recipiendi sint hi articuli, ecclesiastica an divina?* with what kind of faith, humane or divine? I answer, at the first propounding of them, if we have nothing to say against them, *fide ecclesiastica,* or *humana,* by a humane faith, or the faith of the Church, out of reverence to our mother the Church; but after we have examined them and compared them with Scriptures, then *fide divina,* by a divine faith: as the *Samaritans* at the first believed, *fide humana,* by a humane faith, upon the relation of the woman; but afterwards, when they heard Christ himselfe, and saw his miracles, *fide divina.*

ARTIC. XI.

Of the Iustification of Man.

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own workes or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

M. Prolocutor,

The first
Speech concerning
Artic. 11.

THERE are two sorts of things which are not defined without great difficulty, things of the highest, and of the lowest nature; the former can hardly be defined in regard of their exceeding perfection: the latter for their extream imperfection: of the former no definition is capable, the latter are capable of no exact definition but only some imperfect description: and therefore as *Aristotle* defines *materia prima*, the first matter

matter, by meer negations, *quid nec quid, nec quantum, nec quale*, neither substance, nor quantity, nor quality, &c. So Plato defines God, that he is *ἄσπετος, ἄχρῆτος*, neither body nor colour, &c. To this latter kind we may well refer justification, of which we read that high Elogie in the Bohemian Confession, *Hoc caput doctrina ex omnibus apud nos pro maximo & gravissimo capite habetur, ut in quo summa evangelii praecepta est, & quo Christianismus fundatur, & in quo preciosus nobilissimusque thesaurus salutis aeternae, unica & viva consolatio divina comprehenditur*: this is the chief head of doctrine, in which consists the sum of the whole Gospel, &c. This excellency of the subject notwithstanding ought not to dull the edge of our most diligent search into it, but sharpen it rather, to endeavour so to define justification, that we may justify our definition. Which we cannot do, without distinguishing of a three-fold righteousness: First, a perfect righteousness, but not inherent; of which, 2. Cor. 5. 21. Secondly, inherent, but not perfect; of which, Luke 1. 75. and Apoc. 22. 11. Thirdly, perfect and inherent; of which, Heb. 12. 23. The first, is the righteousness by which we are justified; the second, by which we are sanctified; and the third, by which we are glorified. The first consisteth as well of Christ's active as his passive obedience, and in the imputation thereof by faith consisteth the essence of our justification, which may be thus defined: *an act of God, whereby he acquitteth every penitent and believing sinner, by not imputing to him his sins, and imputing to him the perfect satisfaction and righteousness of Christ.* The definition of justification. Every part of this definition may be proved by clear testimonies of Scripture; and besides, it hath that *Keilheit*, certain mark or touch-stone of a true definition, that it meeteth with all doubts, and confronteth all errors broached against the nature of justification: first, the error of the Libertines, by that clause, *every penitent*: secondly, of the Antinomians, in the clause, *not imputing their sins*: thirdly, the Socinians in the clause, *perfect satisfaction*: and lastly, the Arminians and Papists, in the last clause *imputing Christ's righteousness*, no habit or act of ours, no, nor the act of faith. The testimonies of Scripture, because they are ready at hand to every one, I shall forbear to quote at this present, and conclude with culling out of some passages of the ancient Fathers.

The fourth Speech

thers, the rather to confound our *Romish* adversaries, who putting on a brazen face, challenge the champions of our Faith to produce but one testimony of any Divine or Doctor of the Church, who taught, that a man was justified by another mans righteousness, before *Calvin* or *Luther*. We accept of the challenge, and alledge first *Justin Martyr*, ἡ δὲ ἀποστολικὴ ἐκκλησία, ἡ ἡμετέρα ἐκκλησία πολλὰν ἐν ἑνὶ δικαίῳ κηρύσσει: δικαιοσύνη δ' ἐνὲς πολλὰ καὶ ἑστέον δικαιοσύνη. O the inestimable and unexpected mercies of God! The transgression of many is hid in one righteous One, and the righteousness of One acquitteth many. *Ierome*, *Vt nos efficeremur iustitia Dei in ipso, non nostra, nec in nobis*: that we might be made the righteousness of God in him, not ours, nor in us. *August. serm. 6. de verb. Apost. Videte duo, iustitia Dei, non nostra; in ipso, non in nobis*: observe two things; it is Gods justice, not ours; and in him, not in us. *Et trad. 3. in Io'an. Omnes qui ex Adamo in peccato, peccatores; omnes qui per Christum iustificati, iusti; non in se, sed in illo*: all that are justified by Christ, are just, not in themselves, but in him. *Et in Psal. 21. Mors Christi morte fugatur, & Christi nobis iustitia imputatur*: our death is pur to flight by Christs death, and Christ his righteousness is imputed to us. *Bernard. ad Mil. Temp. c. 12. Ade peccatam imputabitur mihi, & Christi iustitia ad me non pertinebit? Adams sin is imputed to me, and shall not Christ his righteousness belong to me? Et Sermon. 61. in Cant. Nempé factus es tu mihi, Christe, iustitia a Deo: nunquid mihi verendum, ne una ambobus non sufficiat? non est pallium breve quod non possit operire duos; & te pariter & me operiet larga & æterna iustitia*: thou, O Christ, art made righteousness unto me from God: need I fear lest thy righteousness, being but one, cannot suffice us both? it is no short or scanty cloak or garment, that cannot cover two; thy large and eternall justice or robe of righteousness, shall cover both thee and me.

The second
Speech, to
Article II.
Calvin. prefat.
Infirmus.

M. Prolocutor,
Iudicious and devout *Calvin*, alluding to the words of the Prophet, Let us draw water out of the wells of salvation, saith, *Nisi quam legimus reprehensa qui nimium de puteo aque vite hauserint*:

rint: none ever were found fault with, for drawing too much out of the well of life. Sith then we have free liberty to draw, and the water is precious and soveraign, the well so full and exuberant, that as Saint Cyprian speaketh, *quantum fidei capax Cypri. de cen. asserimus, tantum gratia inundantis haurimus*; we take up so Dom. much graces our faith can hold or receive: I profess, for my own part, I had rather draw more out of this Well then lesse: they who are only for the imputation of Christs passive obedience, seem to me to draw but one bucket full; but they who are for the imputation of both, two: the former draw from thence onely *pretium redemptionis*, the price of our ransom; the other, *meritum eterne vite*, the merit of eternall life. But to leave all rhetorickall expressions, and handle this subtile question logically and scholastically.

First, we are to take notice of a double obedience of Christ; a generall, which he performed to the whole law through the whole course of his life: a speciall, which he performed to that particular command of his Father, to lay down his life for his sheep.

Secondly, when we speak of this generall and speciall obedience of Christ (which some tearm active and passive) though it be most true which Bernard saith, *Christus in vita habuit actionem passivam; in morte passionem activam*: Christ in his life performed a passive action; in his death he sustained an active passion: It is confessed on all hands, that both are necessary to justification, and that Christ performed both for us; but then wee must distinguish of this tearm, for us; for it may either signifie *beno nostro*, onely for our good and behoof, or alio loco nostro, in our stead and place; that Christ satisfied the punishment of the law, and fulfilled all the precepts thereof for us, that is, for our benefit, is not denied by any: and therefore those texts, *puer natus est nobis, & oportet nos implere omnem justitiam, & factus est sub lege ut eos redimeret*; to us a Child is borne, and so we ought to fulfill all righteousness, and hee was made under the Law, that hee might redeeme those that were under the Law, and the like, might be spared; they are like the Lacedemonian swords, too short to reach their adversaries. But that he fulfilled the law, loco no-

Piscator and
Tilenus.
Object.

stro, in our stead and place, that's denied by *Piscator* and *Tilenus*; who conceive that the passive obedience only is imputed to us, & implet utramque paginam, not the active. Their principall reasons are,

First, Christ as man, being a creature, was bound to fulfill the law of his Creator for himself; otherwise hee had not bene *sacerdos inculpatus*, a high Priest without blame; neither would his sufferings have steaded us: but, being an innocent man, he was not bound to satisfie for the breach of the law; that therefore is to be allowed to us which he did undergoe in our stead.

Secondly, the Scripture attributeth our redemption and reconciliation to the blood of Christ; *Christi blood cleanseth us from all sinne*, 1 John 1. 9, & 6. *Christ gave his flesh for the life of the world*.

Thirdly, he that is freed from the guilt of all sins, of omission as well as commission, is to be reputed, as if he had fulfilled the law: *idem est esse justum & infontem*, it is all one to be a just and an innocent man. But by the imputation of Christs passive obedience we are freed from the guilt of all sin, as wel of omission as commission, *ergo, &c.*

Fourthly, If Christs active obedience be imputed to us, then there needs no remission of sins; for hee who is esteemed to have fulfilled the law, needs no forgiveness for the breach of it.

Fifthly, those who are freed from eternall death, of necessity attain everlasting life: but by the imputation of Christs passive obedience, we are freed from eternall death: *ergo*, by it we obtain everlasting life.

Sol. 1.

To the first, a threefold answer may be given. First, that Christ, in regard of his hypostaticall union, was freed from all obligation of law, which otherwise had layen upon him, if he had been meer man. Secondly, admitting that Christ, as man, after he had taken upon him our nature, was bound to fulfill the law for himself; yet because he freely took upon him our nature, and consequently this obligation for us, his discharging it shall accrue to us: as if I freely enter into bond for another mans debt; if I discharge the bond, I both release my self and my

my friend. Thirdly, we must distinguish of a publike person and private; what a man doth as a private person, belongeth only to himselfe; but what he doth as a publike person, to himselfe and others.

To the second I answer, that either the blood and death of Christ are taken by a *Synecdoche*, for his entire obedience, it being the *coronis* and crown of all; or that salvation and life is attributed to it, because it merited for us the imputation of Christs active obedience also.

Sol. 2.

To the third, he that is freed from sinne of omission is in the state of an innocent, but not of a just man: he is indeed freed from all punishment, yet because he hath not actively fulfilled the law in the course of his life, he hath no good title to eternall life; by the law, *hoc fac & vives*, doe this and thou shalt live; he that is guilty of no sin of omission, is equivalent to a just man, *quoad liberationem a pena*, but not *quoad meritum aeternae vitae*, in regard of freedome from punishment, but not in regard of the meriting eternall life; *secundum quid, non simpliciter*; in some respects, not simply.

Sol. 3.

To the fourth, Christs righteousness cannot be imputed to us, before we are affoyled of our sinnes. For it is not righteous with God, to accompt him righteous, who hath no way satisfied for his sinnes, neither by himselfe nor other: the captive must be first freed, before he be advanced to honour.

Sol. 4. 2

To the fifth, though it follow by the connexion of the causes of our salvation, that whosoever is freed from eternall death, is stated in eternall life: yet it doth not follow that there is the same cause of both: as for example, if you open the leaves of a window, the sun-beams shine into the room; yet there is not one and the self same cause of opening the window, and the immission of the beams.

Sol. 5.

Thus I have handled the point, *ἀνακωστικῶς*, by way of confutation: now *ἐπιβεβαιωτικῶς*, by way of confirmation, I set to the proof thereof.

First, if justification be a distinct thing from redemption and satisfaction: then the imputation of Christs meer passive obedience will not suffice for our justification. But they are

The fourth Speech

distinct things, Dan. 9. 24. He shall make an end of sin, he shall make reconciliation for iniquity, and bring in everlasting righteousness. 1 Cor. 1. 30. He is made to us righteousness, and sanctification, and redemption.

Secondly, that which is imputed to us, is called righteousness, and *δικαιοσυνη* , Rom. 5. but meer passive obedience makes not a man righteous but only patient: *ergo* , &c.

Thirdly, the fulfilling of the ceremoniall law is a different thing from Christs passive obedience; but that is imputed to us, by the reason which our adversaries bring, because Christ did not that for himself, in regard he had no sin; whereof all those legall acts were a kind of confession: and therefore it must be allowed to us.

Fourthly, If part of Christs active obedience be imputed to us, why not the whole? But the adversaries confesse, that Christs voluntary submitting himselfe to death; and offering up himself for a sacrifice to God (which are parts of his active obedience) are imputed to us: for otherwise his bare sufferings had not been meritorious. *Ergo* , his whole active obedience is imputed to us.

Fifthly, unless Christs actuall fulfilling of the law be imputed to us, we are debarred of eternall life, which is promised to none but such who in themselves or by Christ have fulfilled the law, according to those texts, *Fac hoc & viues: &c. Si vis ad vitam ingredi, serua mandata* : doe this and thou shalt live; and, if thou wilt enter into life, keep the Commandements.

If Christ were not bound to fulfill the law for himselfe, upon our adversaries own ground, his fulfilling the law must be imputed to us: but he was not bound to fulfill the law for himselfe. First, because he was not *persona humana, & lex datur personae, non naturae* ; Christ was not a humane person, and the law is given to the person, not to the nature. Secondly, because as Son of man he is Lord of the Sabbath, & so of the law. Thirdly, because he is the King of the Church, to prescribe lawes to his subjects, not to himselfe, & all power is given to him both in heaven and earth. Lastly, because no man will say, that Christ in heaven hath any obligation upon him, yet there he hath his humane nature; that nature therefore, as in him it was hypostatically united

ted to the deity, was free from all tye in regard of himself; what he engaged himself was for us, & to be allowed on our accompt.

M. Prolocutor,

AS S. Gregory said, *plus debeo Thomæ, quam Petro*, I am more indebted to Thomas then Peter; because his doubting of Christs resurrection occasioned a more sensible demonstration thereof then otherwise we should have had: so truly I may say, we are much beholding to him, who first moved the scruple concerning the imputation of Christs sole satisfaction; for it hath occasioned the resolution, not only of that doubt, but of many other concerning the *communicatio idiomatum*, the effects of the hypostaticall union, the nature of the law, and the faithfuls title to heaven.

The third
speech to the
11. Article.

It is true, there hath been some *clashing* among the worthy Members of this Assembly: but it hath been like the collision of steel and flint, whereby have been struck out many sparks of divine and saving truth. Nothing seemeth to me now to hinder the putting the question to the vote and determining it *ex voto*, according to our desire, but the vindication of it from aspersions cast upon it by four sorts of milcreants, the *Antinomians*, the *Papists*, the *Arminians* and *Socinians*.

First, the *Antinomians* object, if Christs active righteousness be imputed unto us, then are not we bound to keep the Law, because Christ hath kept it for us. This objection may be asswoyed with a double answer: first, that this active obedience of Christ is imputed to none but true penitents. For though repentance be no cause of our justification, yet it is *conditio requisita in subiecto*, a condition required in the subject; and to believe the remission of our sins, by imputation of Christs satisfaction and righteousness without a sincere and serious purpose to forsake all our transgressions, and walk in newnesse of life, is an act, not of Faith, but of presumption. Secondly, I grant that Christs righteousness being imputed to us, we are not bound to fulfill the law *hoc nomine* to justify us before God, or procure us a title to the Kingdome of Heaven, but for other ends, namely, to glorifie God, obey his will, to testify our thank-

The fifth Speech

fulnesse to our Redeemer, to shew our faith by our works, to make our election sure to our selves, to adorn our profession with a holy conversation, to avoid scandall, and avert Gods judgements.

Secondly, the *Papists* object, if Christs active obedience be imputed to us, then either the whole, or a part of it: not a part, for that will make us righteous but in part: not the whole, for then no other should have share in it, but our selves; and every particular beleever should be as righteous as Christ himself, and every one as another.

But this objection may be assailed by a three-fold answer. First, there is a double *totum* or whole, *totum extra quod nihil est*, & *totum cui nihil deest*: a whole out of which there is nothing; as the whole water is in the basin; and a whole to which nothing is wanting, as the whole soul is in every part of the body; for the soul is *tota in toto* and *tota in qualibet parte*. Christs whole obedience in the first sense is imputed to us, not in the second. 2. All beleivers according to the speech of *Luther* are *aeque iusti ratione iustitiae imputatae*, equally just in respect of imputed justice, though not *inherentis*, of inherent; in respect of passive, not active righteousness. Thirdly, *aeque pronunciamur iusti, ut Christus*; we are equally pronounced just as Christ; that is, we are as truly acquitted and absolved as he; *sed non pronunciamur aeque iusti*, but not pronounced equally just: for his justice was inherent, ours imputed; his from himself, ours from him; his of infinite worth, sufficient to justify all beleivers; ours of finite, and sufficient only for our selves.

The *Arminians* object, if *verba credere*, or the very act of beleiving justify us, then not Christs imputed righteousness. But the very act of beleiving justifieth, as the Apostle saith, *Abraham* beleived, and it was counted to him for righteousness. To this I answer, that faith may be considered either *ratione actus* or *ratione objecti*; in regard of the act, or of the object. Faith justifieth not *ratione actus*, for then some work should justify; but *ratione objecti*; not in regard of the act, but in regard of the object; as the spoon feeds the child, in regard of the milk in it; and the chirurgeans hand heals, in regard of the plaister he applies: those that were healed by looking upon the brazen serpent,

pent, were not cured by the sharpness of their sight, for the purblind were as well healed as the sharp-sighted, but by a supernaturall vertue at that time given to the object, the brazen serpent, a type of Christ.

4. The Socinians object, God doth not justifie man by an act of injustice: but it is injustice to punish one man for another, or attribute one mans righteousness to another: for, *justitia est suum cuique tribuere*, it is the office or property of justice to give to every man his own; therefore we are not justified by the imputation of Christs active or passive obedience. But this objection may be be assailed with a double answer. First, it is not against justice, but agreeable to justice, to lay the debt or penalty of one man upon another, in case that one man voluntarily undertake for the other, and becomes his surety: as it was just to lay *Cimon* in the gaol for his fathers *Miltiades* debt, after he engaged himself for it, & made it is his own: neither was it unjust to put out one of *Zaleucus* his eyes for his sons adultery, after he undertook to satisfy for his son, and to save him one eye, who otherwise should have lost both. Secondly, when God imputes Christs righteousness unto us, he gives us our own, namely, that which Christ hath purchased for us by his death: and secondly, in regard of our union with Christ, whatsoever is Christs in that kind, is ours, and *Rom. 5.* he that hath given Christ to us, hath given his righteousness also.

M. Prolocutor,

THe Roman orator in his oration *pro Sexto Roscio Amerino* writeth of *Cajus Fimbria*, that he indicted *Q. Scævola* upon a strange point, that he would not suffer himself to be slain outright by him, *diem Scævola dixit, quod non totum telum corpore recepisset*; accused *Scævola*, for not receiving his whole weapon into his body: methinks some of our brethren put in a like bill against us, that we suffer them not to have a full and fair blow at us; *quod non tota tela argumentorum recipiamus*, that we receive not the weapons of their arguments whole and entire. I will therefore propound their arguments, as near as I can remember, in their own words to the best advantage, and then return

The fourth
Speech to the
11. Article.

The sixth Speech

return a punctuall answer unto them. If any of their arrowes be headed, if any of their swords be keen edged and sharp pointed, if any of their arguments have *acumen & robur*, sharpnesse and strength, they are these five following.

Object. 1. Every humane creature is bound to fulfill the law of God for himself *jure creationis*, by the right of creation. But Christ is a humane creature, *ergo* he was bound to fulfill the Law of God for himself, and consequently he fulfilled it not in our stead.

To the consequence inferred upon the conclusion of this Syllogism, I have spoken heretofore. I now answer to the Syllogism it self, by distinguishing of *humana creatura*, a humane creature, which may be taken either *ratione naturæ* onely, or *ratione personæ* also; which may be so tearmed, either in regard of the nature or the person: every humane creature *ratione naturæ & personæ*, that is, such a creature as hath not onely humane nature but a humane person also, is bound to fulfill the morall Law for himselfe: but Christ was not so, he had a humane nature, but no humane person. Now we know *Lex datur personæ*, the Law is given to the person, Thou shalt doe this, or thou shalt not doe that.

Object. 2. In the accompt of the law, and all judiciary proceedings, it is all one to be *insons & justus*, to be guiltlesse and righteous: but by the imputation of Christs satisfaction we are accounted guiltles before God: *ergo*, righteous and fully justified.

I answer: There are two sorts of causes in courts of justice, criminall and civill; in criminall it is true, *idem est esse insonem & justum*, it is all one to be accompted innocent, and just: but not in civill, where justice hath a respect to reward: and in that regard, a guiltlesse man is not necessarily a just man, that is, a deserving man. It was not sufficient for *Demosthenes* to plead for *Ctesiphon* that he was a harmlesse man, and therefore ought in justice to have the Crown; but he proves that he was a deserving man, and by the law he ought to have it as his due.

Object. 3. Thirdly, Justification is a judiciary act opposite to condemnation; but imputation of active obedience is no judiciary act opposite to condemnation: *ergo*, &c.

Sol. God is said to be a righteous Judge, not only in respect of inflicting

ing punishment rightly, but also in conferring rewards and crowns of glory: and justification hath respect to both, for there are two questions put to us at Gods tribunal; first, What hast thou to say for thy selfe, why thou shouldst not be condemned to hells toments? the answer is, I confesse I have deserved them by my sins; but Christ hath satisfied for me: the second question is; What canst thou plead why thou shouldst in justice receive a crown of glory, sith thou hast not fulfilled the law? the answer is, Christ hath fulfilled the law for me: both these are expressed by *Anselm* in his book *de modo visitandi infirmos*; *si dixerit, meruisti damnationem; dic, Domine, mortem Domini nostri Jesu Christi obtendo inter me & mala merita mea; ipseque meritum offero pro merito, quod ego debuisssem habere, nec habeo*; if he saith, thou hast deserved damnation, answer thou, I set Christs death between me and my ill deserts, or wicked works; and I offer his merit for that merit which I should have, but of my selfe I have not.

Fourthly, all they who are freed from the guilt of all sins of *Object. 4.* omission as well as commission, are accompted as absolutely righteous before God: but by the imputation of Christs meer passive obedience we are freed from the guilt of all sins, of omission as well as commission, *ergo, &c.*

I answer: This argument is a plaine fallacie a *dicto secundum quid ad simpliciter*, from that which is said to be so in some respect, to that which is simply so: he that is free from the guilt of the sin of omission, is as if he were righteous *secundum quid*, in some respect; that is, in regard of punishment and guilt, but not as a righteous man simply, who hath a good title to a crown of glory. For the taking away of guilt doth not necessarily put merit. *Adam* at the first moment of his creation was guiltlesse, yet had no merit which he might pretend as a title to the Kingdome of Heaven.

Fifthly, every doctrine of Faith ought to be founded upon *Object. 5.* Gods Word; but our pretending a title to the Kingdom of Heaven, by the imputation of Christs active obedience, hath no foundation in Gods Word, *ergo, &c.*

It hath foundation in Gods Word; namely, in these texts, *Fachoc & vives; Si vis ad vitam ingredi, serva mandata: Doe this*
F f
and

The seventh Speech

and thou shalt live; and if thou wilt enter into life, keep the commandments: and we establish the law by faith; and these shall walke with me in white robes, for they are worthy: upon these foundations we build this sort for truth; none may enter into the Kingdome of Heaven, who have not some way fulfilled the law (*sac hoc & vivet*) and that in the rigour thereof, exactly and perfectly; but all true beleivers enter into the Kingdome of Heaven; and I subsume (they have not fulfilled the law exactly and perfectly in their owne persons.) *Ergo*, they have fulfilled it by their suretie. Christ his fulfilling the law therefore is imputed to them.

Concerning the resolve of the Assemblée, that the whole obedience of Christ is imputed to every beleever.

Mr. Prolocutor,

The fifth
Speech to the
II Article.

THe exposition agreed upon by the Assemblée, seemes liable to three exceptions, redundancie, deficiency, and novelty; redundancy in the word *whole*: deficiency, in the word *obedience*; and novelty, in the word *imputed*: as *Tertullian* saith of the serpent, *quot colores, tot dolores*; so we may say here, *quot literæ, tot lituræ*.

The first exception is of redundancie: for within the account of the *whole* obedience of Christ commeth his obedience to the ceremoniall law, which yet is not imputed to us, because we ought no obedience to it; it was no part of our debt, and therefore our suretie his laying it downe commeth not upon our account.

The second exception is of deficiency in the word *obedience*, for it falls short of that which is imputed to us. For Christ's originall righteousness is not comprized under either his active or passive obedience; yet that must also be imputed to us, as *Beza* elegantly demonstrateth, putting the case thus: We were accountable to the divine justice for three things, original corruption, sins of omission, and sins of commission.

To this threefold maladie a threefold remedie was to be

applied : to our originall finnes, Christs originall righteousness : to finnes of omission, Christs active : to finnes of commission, his passive obedience. If the accuser of the brethren article against us at Christs bar, Thou wert conceived and born in sin : the answer is, But my Mediators conception and birth was without sin; if he article, Thou hast omitted many duties of the law : the answer is, Christ hath fulfilled the law for me; if he article in the third place, Thou hast committed many actual sins against the law : the answer is, Christ hath satisfied for them by his death and passion.

The third exception is of noveltie: for the imputation of Christs active and passive obedience was never defined for *dogma fidei*, a doctrine of faith, till the Synods held at *Gap* and *Privase* in our memorie. But these aspersions may be easily washed away thus.

First, though we were not bound to the ceremoniall law, yet the *Jewes* were, to whom this obedience of Christ was necessarily to be imputed: and this seemeth to be the decision of the Apostle, *Gal. 4. 4. Made under the law, to redeem them that were under the law.*

Secondly, though Christs originall righteousness were most requisite in him to qualifie him to be both our high Priest and sacrifice, that he might be an immaculate lamb, and an high Priest separated from sinners: and though this originall righteousness hath influence into our birth, to cleanse it: yet, as *Rivetus* acutely observeth, it was not properly the worke of Christ, but of the holy-Ghost sanctifying him in the womb, and in that regard not to be imputed to us as any act of our Mediator.

Thirdly, though in the Synods above named the controversies which arose about this point, first between *Piscator* and *Rivetus*, and after between *Moulin* and *Tilenus*, were determined; yet the Doctrine it selfe was much more antient: For besides the testimonies of *Bernard*, *exhortat. ad templ. Chrys. 2 Cor. 5. Augustin. Psal. 21.* and *Justin Martyr in quest.* heretofore alledged by me, *Tilenus* himselfe confesseth that it was *Luthers* opinion: and *Calvin* is expresse for it, in *ep. ad Rom. 3. v. 31. Cum ad Christum ventum est, in eo invenitur exacta legis justitia qua*

The seventh Speech

per imputationem fit nostra; when we come to Christ, in him we find the exact justice of the law, which by imputation is made ours. And so is Peter Martyr, in ep. ad Rom. c. 8. *Justitia Christi qua lex impleta fuit, illorum jam est justitia, et illis a Deo imputatur:* Christ his righteousness, by which the law is fulfilled, is now their righteousness, and imputed to them by God. And *Vrsin, Catech. Perfecta satisfactio, justitia & sanctitas Christi mihi imputatur:* Christ his perfect satisfaction, justice and holiness, is imputed to me. And *Hemmingius de justis. art. 2. Justificatio hominis est credentis in Christum absolutio a peccato propter mortem Christi, & imputatio justitiae Christi:* justification is the acquitting of a believer from sin for the death of Christ, and the imputation of Christs righteousness. And the *Magdeburgenses, Cent. 1. li. 2. Justitia, quam Deus impio imputat, est totum opus quod Christus mediator noster pro toto genere humano prestavit:* all which Christ our Mediatour did for all mankind, is the righteousness which God imputeth to a sinner.

But here me thinks I hear those who are most active in the Assembly for the imputation of the meere passive obedience of Christ, like the Tribunes among the Romans, *obnunciare & intercedere*, that they may hinder and stop the decree of the Assembly, alledging, that though some of the ancient Fathers, and not a few of the reformed Doctors cast in their *white stone* among ours: yet that we want *Mis suffrage*, who alone hath the turning voice in all debates of this kind, and that according to our protestation made at our first meeting we ought to resolve upon nothing in matter of faith, but what wee are perswaded hath firme and sure ground in Scripture: and howsoever some texts have been alledged for the imputation of both active and passive obedience, yet that at our last sitting they were wrested from us, and all inferences from thence cut off, all the redoubts and forts built upon that holy ground sleighted: it will import therefore very much those who stand for the affirmative part to recruit the forces of truth, and make up the breaches in our forts made by the adversaries batteries.

Arg. vi.)

First, our first fort is built upon *Rom. 5. 18, 19.* after this manner: if we are made righteous by the obedience of Christ, his entire

tire obedience must needs be imputed to us. But we are made righteous by the obedience of Christ, as the Apostle affirmeth in the text quoted. Therefore Christs obedience must needs be imputed to us.

In this sort they make a breach thus: by obedience the Apostle here understandeth that special obedience which Christ performed to the commandment of his Father, for laying down his life for his sheep; of which the Apostle speaketh, *Phil. 2.8. He became obedient to death, even to the death of the crosse*: therefore this text maketh nothing for the imputation of Christs active obedience.

Resp.

But first, the breach is thus repaired: the word in the former verse is not *ὑπακούω*, but *ὑποτάσσω*, which is never taken in Scripture for suffering; or meer passive obedience.

Replie.

Secondly, the Apostle saith, *loc. supra cit. many are made righteous*; and *righteousnesse* came upon all to justification of life; and Christ is the end of the law for *righteousnesse*, and the abundance of grace, and gift of *righteousnesse* shall reign by one Jesus Christ: but no man is said to have justification of life, on abundance of grace, and the gift of *righteousnesse*, or to be made *righteous*, by suffering onely: for the willing undergoing of punishment satisfieth the law but in part; it denominateth a man patient; but not absolutely righteous. Christ himself was not righteous only in regard of his sufferings; and therefore the imputation of them only unto us will not make us formally righteous, though it fully acquitteth us from all punishment.

Thirdly, the obedience here mentioned is set in opposition to Adams disobedience: but Adams disobedience was active: therefore Christs obedience must be active.

This argument may be illustrated by S. Bernards paraphrase, *ad exhort. ad Templar. c. 11. Ablato peccato, redit iustitia; porro mors Christi morte fugatur, & Christi nobis iustitia imputatur: plus potuit Adam in malo, quam Christus in bono? Ade peccatum imputabitur mihi, & Christi iustitia ad me non pertinebit?* Sin being taken away, *righteousnesse* returns; moreover, death is put to flight by the death of Christ, and Christs *righteousnesse* is imputed unto us: could Adam more hurt us by sin, then Christ benefit.

nefit us by righteousness? Shall the sin of *Adam* be imputed to me, and shall the righteousness of *Christ* no way belong unto me, or I have no interest in it?

Arg. 2.

Our second sort is built upon *1 Cor. 1. 30.* after this manner. If *Christ* be made unto us *righteousnesse*, as *righteousnesse* is distinguished from redemption, then *Christs* active obedience is imputed to us as well as his passive. But *Christ* is made to us *righteousnesse* and sanctification, as they are distinct things from redemption, or satisfaction (as the letter of the text importeth, *He* is made to us of *God* *righteousnesse*, sanctification, and redemption.) *Ergo*, *Christs* active obedience is imputed to us as well as his passive.

*Advers.
Resp.*

In this sort they make a breach thus: *Christ* is made to us *righteousnesse*, as he is made wisdom, for so runneth the text; *Christ* is made to us of *God* wisdom, and *righteousnesse*, &c. But he is not made to us wisdom, by imputing his wisdom unto us, but by instructing us, and making us wise to salvation; therefore neither is he said to be made *righteousnesse* to us, because his *righteousnesse* is imputed to us; but because he sanctifieth us, and maketh us by his grace *righteous* and holy. But the breach is thus repaired.

Replicatio.

First, whatsoever *Christ* is made unto us, he is made perfectly such unto us; else we shall lay a defect upon him, who is perfection it selfe: But *Christ* is not made perfectly wisdom, or sanctification, or *righteousnesse* to us, save onely by imputing his owne *righteousnesse*, and wisdom, and holinesse to us, which are most perfect: for, as for our inherent *righteousnesse*, and holinesse, and wisdom, they are imperfect and defective, as all confesse, save *Papists* and *Pelagians*.

Secondly, *Christ* is so made *righteousnesse* to us, as he is made redemption: for so carrieth the letter; *Christ* is made to us *righteousnesse*, and redemption. But he is made redemption unto us, by imputing his passive obedience; therefore in like manner he is made *righteousnesse* unto us, by imputing the active obedience. Yea but, say they, *Christs* wisdom is not imputed to us: I answer, it is, and it covers our follies and errors, as his *righteousnesse* doth our sins; and by vertue thereof we are accounted wise unto salvation; and for proof of this exposition

position I alledge an Author of greatest authority next the Apostles, *Clemens Romanus* in his former Epistle *ad Corinth.* so highly cryed up by all the antients. p. 41. *Non per nos ipsos justificamur, neque per sapientiam nostram, intelligentiam, pietatem, aut opera, quæ in puritate cordis & sanctimoniam operati sumus; sed per fidem, per quam omnipotens Deus omnes ab initio justificavit:* wee are not justified by our wisdom or godliness; &c. but by faith by which God justifieth all from the beginning.

Thirdly, our third fort is built upon 2 *Cor.* 5. 21. after this manner: those who are made the righteousness of God in Christ must needs have Gods righteousness imputed unto them. But Gods righteousness in Christ is the perfect fulfilling of the law, *ergo*, the perfect fulfilling of the law is imputed to us. Arg. 3.

In this fort they make a breach thus. By sinne is here meant a sacrifice for sin: and it is granted on all hands that Christ was made a sacrifice for sin, that we might be accounted righteous before God, and this maketh for the imputation of the passive, but not the active obedience of Christ. But the breach is thus repaired. Resp. & Advers.

First, there is no necessity of expounding here sin by this glosse, *a sacrifice for sinne*: the words will carrie as well another interpretation, namely that as Christ was imputed a sinner for us, or in our stead: so we are accounted righteousness in him. But our sins are no way in him but by imputation, therefore his righteousness also is in us by imputation; and this is the current sense which we find in the expositions of the ancient Fathers, *Chrys.* in hunc locum, p. 322. *ὁ ἄνθρωπος δικαίος, ἀλλὰ δικαιοσύνη: ὅτι οὗτος αὐτὸν ὅταν μὴ εἴη ἁγίος, ὅταν δὲ καλέσῃ ἀγαθὴν τινα μὴ ἐξ ἑαυτοῦ, &c.* he said not righteous, but righteousness: for that righteousness he speaks of is Gods, since it is not of works; and it is such in which there must be no stain, or spot, which cannot be inherent but imputed: he made the just to be unjust, that the unjust might be made just: and *S. Aug.* in *Psal.* 21. *Delicta nostra sua delicta fecit, ut justitiam suam nostram justitiam faceret:* he made our sins his sins, that he might make his righteousness our righteousness. Replic.

Secondly, admit we take sin for sacrifice for sin in this place, this very interpretation rather strengthneth then weakneth the former In Rom. 5.

Assur. pt.

But the righteousness of Christ, as he was a sacrifice for sin, was to be unpotted wholly and without sin.

Hibr.

Ergo, as he was a sacrifice for sin, his holiness was imputed unto us.

1. Arg. 4.

Atterf.
Sol.

Replicatio.

former argument : for that righteousness which is said to be in Christ would never have beene ourr, if his death had not been a sacrifice for our sins : thus therefore I collect the argument out of this place.

The righteousness which is in Christ can be no otherwise ours then by imputation; but the righteousness here spoken of is the righteousness in Christ ; ergo, it cannot be ours any other way then by imputation.

Thirdly, Christs sufferings are not properly his righteousness, though he who suffered were righteous, nay righteousness it selfe, neither are these sufferings now in Christ : but his active obedience and holiness is truly and properly righteousness, and it remains in him; and is that eternall righteousness spoken of by the prophet *Daniel*, (c. 9. v. 14.) he shall take away sin, and bring everlasting righteousness.

Our fourth fort is built upon *Col. 2. 10.* after this manner: if all the faithfull are compleat in Christ, as the Apostle here affirmeth, *we are compleat in him in whom dwelleth the fulnesse of the God-head;* then Christ supplyeth whatsoever is otherwayes defective in them, and yet required of them. But the perfect fulfilling of the law is required of them, which they cannot doe in their owne persons; ergo, Christ fulfilling it for them is imputed to them.

In this fort they make a breach thus : whatsoever we were bound to doe, Christ hath done for us, either *in specie* or *per equivalentiam* ; in kind, or in value : according to which distinction, although the fulfilling of the law be not imputed to us *in specie*, yet it is *per equivalentiam*, because his satisfaction is imputed to us : and so there is no defect in us, because no man is bound both to fulfill the law, and satisfie the breach thereof: we therefore having satisfied for the breach of the law are accounted as if we had fulfilled the law. But the breach is thus repaired.

No man who standeth *rectus in curia*, as *Adam* did in his innocency, or the Angels before they were confirmed in grace, is bound both to fulfill the law, and to satisfie for the violation thereof; but to the one or to the other; to fulfill onely the law primarily, and to satisfie for not fulfilling it in case he should transgresse;

transgresse; but that is not our present case. For we are all born and cooceived in sin, and by nature are the children of wrath, and are guilty as well of *Adams* actual transgression as our own corruption of nature drawn from his loyns. Therefore first we must satisfie for our sin, and then by our obedience lay claim to life, according as it is offered us by God in his law, *Pac hoc & vives*, do this and live. Now we grant freely that Christs death is sufficient for the satisfactory part; but, unlesse his active obedience be imputed to us, we have no plea or title at all to eternall life. To illustrate this by a lively similitude, and such an one to which the Apostle himselfe else where alludes. In the *Olympian* games, he that overcame received a crown of gold or silver, or a garland of flowers, or some other prize or badge of honour; but he that was overcome, besides the losse of the prize, forfeited something to the keeper of the games. Suppose then some friend of his should pay his forfeiture, will that intitle him to his garland? Certainly no; unlesse he prove masteries again, and in another race out-strip his adversary, he must go away crownlesse. This is our case by *Adams* transgression and our own: we have incurred a forfeiture, or penalty; this is satisfied by the imputation of Christs passive obedience: but unlesse his active be also imputed to us, we have no plea or claim at all to our crown of glory; for we have not in our own persons so run, that we might obtain.

After this Speech, the Divines cryed generally to the The Vote.
Vote, and though some few of eminent parts in the Assembly dissented, yet far the major part resolved for the affirmative; but before the close D.F. produced an advice of King JAMES of blessed memory, directed to an Assembly of Divines at Privale in France, for the deciding the present Controversie, which here followeth.

The advice of the most Gracious Prince James, King of great Britaine, for the quieting and composing the ensuing Controversie.

Consilium serenissimi Principis, Jacobi, Magnæ Britanniæ Regis, de controversia sequente sopienda.

Ecclesi. 3.

GOd made man upright, (saith Solomon) but he found out many inventions: the truth whereof hence appears, that there daily grow such infinite controversies which seem to tend to no other end; then to disturb the peace of the Church. Among which this late question sprung up within these forty years, which the Church of God knew not of for 1460 yeares, and sustained thereby no detriment, but now hath been eagerly argued between two most learned men, may be ranked; Whether the passive obedience of Christ, whereby he layd down his life for his sheep by the speciall command of his Father, be only imputed to us for righteousness, or together with the passive the active also whereby he rendered himselfe obedient to the law.

Fecit Deus (inquit Solomō) hominem rectum, sed ipse in-
finitis se immiscuit questionibus.
Cujus sententiæ veritas hinc elu-
cet, quod tam infinitæ indies
oriantur controversiæ, quæ tan-
tum ad turbandam ecclesiæ pa-
cem spargi ubique videntur. In-
ter quas hæc nupera non ante
quadraginta annos nata, & qua
caruit ecclesiæ annis mille qua-
dringentis sexaginta, nec quic-
quam inde tulit detrimenti;
nunc vero inter duos doctissimos
viros tam acriter ventilata po-
test recenseri, Vtrum scilicet pas-
siva Christi obedientia, qua vi-
tam pro ouibus speciali mandato
posuit, tantum nobis imputetur
ad justitiam; vel simul cum pas-
siva, activa etiam qua se legi
obedientem præstitit.

This question, and those that necessarily arise from it (a glimpse whereof we may see in the propositions of Mo-

*Hanc questionem & quæ in-
de emanant necessario, quarum
specimen in propositionibus Mo-*

linæ.

lini, & oppositionibus Tileni *linen*, and the oppositions of
 cernere licet, nec generatim dis- *Tilenus*) we have no mind ei-
 cutere, nec particularim exami- ther in generall to discusse, or
 nare nobis est propositum: sed in particular to scan. But out
 ex iis tantum quæ legimus ipsi, of those things which we have
 & coram audivimus, consilium read our selves, or heard from
 dabimus, quale fidei Defensorem others in our presence, we will
 non dedecere arbitramur. Et hoc give such advice as we think
 quidem illud erit; nempe ut ipsa will not mis-beseem the Defen-
 penitus sepeliatur questio cum der of the Faith. And that is
 omnibus inde emergentibus, & this: to wit, that this questi-
 cum fasciis & lintheis quibus re- on be altogether buried with
 vinctum erat & inpolutum those that depend upon it, and
 Christi corpus, in sepulchro re- be left in the grave with the
 linguatur, ab iis præsertim qui napkin and the linnen cloths
 se cum Christo resurrexisse pro- wherein the body of Christ
 fitentur; ut, relictis impedimen- was wrapt, especially by them
 tis omnibus, omnes simul in per- who profess themselves to be
 fectum virum in Christo coa- risen with Christ: that, all im-
 lescamus; ne forte nimium al- pediments being removed, we
 tercardo infantem vivum, quod may all grow unto a perfect
 indulgens mater non passa est, man in Christ Jesus: lest per-
 discindere; aut inconsutilem adventure by too much wrang-
 Christi tunicam, quod crudelis ling we seem to cut in two the
 non tulit miles, dividere videam- living child, which the tender-
 mur. hearted mother would not en-
 dure; or divide the seamlesse coat of Christ, which the cruell
 souldier would not suffer.

Hæc consilii nostri summa:
 cuius ratio est hæc, questio quod
 plane nova sit, nec necessaria,
 prioribus seculis inaudita, a con-
 ciliis non definita, a patribus non
 tractata, nec denique a scholasti-
 cis ipsis agitata. *Apæge ergo.*

This is the substance of what
 we shall advise: the reason
 whereof is, because it is a que-
 stion altogether new, and not
 necessary, unheard of in for-
 mer ages, not determined in
 any Councell, not handled by
 the Fathers, not disputed in the
 schools. Away with it therefore.

Moreover, if both parties now contending, would either stand to the judgments of most learned Divines alleadged by both sides, or would rest satisfied in the determinations of the Churches urged by both, there needed no other Arbitrator; seeing they themselves, as appears by their writings, agree of their own accord, and have already brought it to an happy issue.

Therefore we exhort and friendly advise you, that you suffer not these controversies to spread any further: above all, that you keep from the Presse, and adde not fuel to this fire by polemical Tractates. Lastly, that there be faithfull silence on both sides: seeing they tend not to edification, nor serve to any other purpose then to distract mens minds otherwise consenting in all chief poynts of faith. To whom, if ever, especially in these dayes, perfect concordis most necessary.

Let them therefore remember that they ought rather to strive to preserve charity, then to gain victory, according to that of the Apostle; endeavouring to keep the unity of the spirit in the bond of peace; and not to prefer their private glory before the publique good of the Church.

Deinde si utraque pars diligentium vel ab ipsis doctissimorum theologorum sententiis ab utrisque allatis stare, vel in ecclesiarum judiciis quæ ab ipsis utrinque afferuntur acquiescere vellet, non alio opus esset arbitra, cum & ipsi, ut ex eorum scriptis apparet, jam inter se consenserint ultro, & felicissimum questioni finem imposuerint.

Proinde hortamur ac monemus ne deinceps finant hæc controversias latius serpere; quæ omnibus, prælo ut abstineant, & scriptis hinc inde polemicis huic igni fomenta ne ministrent. Denique ut fidele sit utrinque silentium, cum edificationi non serviant, nec alio tendant quam ad dissociandos hominum animos in reliquis fidei capitibus consentientium: quibus omnibus, si unquam alias, tum hisce præsertim temporibus, summa pax & concordia est summe necessaria.

Sint igitur memores plus semper tribuendum esse charitatis studio, quam scientiæ victoriæ, seculum illud Apostoli: solliciti servare unitatem spiritus in vinculo pacis, & publico ecclesiæ commodo potius non anteferre gloriam.

JACOBUS REX.

D. Featly his Speech before the Assembly of Divines concerning the new League and Covenant.

M. Prolocutor,

Our Brethren of Scotland desires a resolution from this Assembly concerning the necessity and lawfulness of entering into this new League; and how can we resolve them if we be not resolved our selves, as some of us are not? I shall therefore humbly offer to your serious consideration whether it be not fit to qualifie the word *Prelacie* when it is ranked with Popery and Superstition, after this manner: I will endeavour the extirpation of popery, and all antichristian, tyrannicall, or independent Prelacy; for otherwise by abjuring Prelacy absolutely, some of us shall swear to forswear our selves. For Prelacy, as also Hierarchy, in the former and better ages of the Church, were taken in the better part; Hierarchy, signifying nothing but a holy Rule or Government; and Prelacy the preminency of one in the Church above another. Prelation is a *relatio disquiparantia*; and *prelati* are *relati* to those over whom they are set: who may be either the flock, or the Pastors themselves; if the flock, in that sense all that have charge of souls may be truly called *prelati*, viz. *gregi*; for they are set over them to be their overseers and spirituall Rulers, *Act. 8. 28. 1 Pet. 5. 2. Heb. 13. 17, 24. 1 Tim. 5. 17.* In this sense both S. Gregory and Bernard take the word; *Prelati non quæ sua sunt, sed quæ Domini, querant: & non pastores, sed impostores; non doctores, sed seductores; non prelati, sed Pilati*: let Prelates not seek their own, but those things which are the Lords; now aldays we have not teachers, but seducers; not shepherds, but deceivers; not Prelates, but Pilats; in which sentence, Teachers, Pastors, and Prelates, are ranked together, as signifying the same persons: in which elegant Antanaclasis you hear that Doctors, Pastors, and Prelates, are a kind of *synonymes*. In this sense, if we condemn Prelates, and vote their extirpation, we shall with one breath blow all the Divines that have cure of souls, not only out of

this Assembly, but out of their Parionages, and Vicarages also. But if *Prelati* are here in this Covenant taken in reference to Pastors themselves, and Ministers of the Gospel, and thereby such are meant only who are *propositi clero*, set over Clergy-men themselves, as having not only some precedency to, but authority over the rest: neither in this sense may we piously swear the eradication of them. For there are Classes in the *Netherlands*, Intendents and Super-intendents in *Germany*, Presidents in the reformed Synods in *France*, and Masters, Provosts, and Heads of Colledges, and Halls, in our Universities, who have a kind of prelacy and authority over the Fellows and Students, whereof the major part are Divines, and in holy Orders. Here I conceive it will be said, that none of these are aimed at, but only *Diocesan* Bishops already banished out of *Scotland*; and Prelates indeed they are in a more eminent degree; and if prelacy be restrained to them, it is Episcopacy that is principally shot at, to the extirpation whereof I dare not yeeld my vote or suffrage, lest this new Oath intangle me in perjury. For both my self, and all who have received orders in this Kingdom by the imposition of Episcopall hands, have freely engaged our selves by oath to obey our Ordinary, and to submit to his godly judgement, and in all things lawfull and honest to receive his commands; if then we now swear to endeavour the abolishing of Episcopacy, we swear to renounce our Canonically obedience, that is, as I apprehend, we swear to forswear our selves.

FINIS.

A
WARNING FOR
ENGLAND,
ESPECIALLY FOR
LONDON:
IN
The famous History of the Frantick
Anabaptists.

Their wild Preachings and Practises in *Germany*

Whereunto is added, remarkable Histories of
the *Anabaptists*, with observations thereunto.

Together with an Application to these times.

The Sixth Edition.

By DANIEL FEATLY, D. D.



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A
COMPARATIVE
HISTORY.



ABout the year of our Lord 1525. all Germany was put into an uproar and confusion, by the seditious Preaching of some turbulent Ministers. The Ring-leader among them was one *Thomas Muncer*, who pretending a wonderfull and more then ordinary zeal, having with great passion preached against the Popish Errours, at length began to preach against *Luther*, termes him as too cold, and his Sermons as not savouring enough of the spirit; with great earnestnesse he pressed the exercises of mortification, and exhorted to a more frequent and familiar conversation with God; he pretended to some divine revelations, that God by dreams and visions did reveal unto his Saints his will. By these discourses, he won a great opinion and reputation with the people who dayly flocked after him and admired him as a man divinely inspired: at length he began more plainly to publish his designe, and told his followers, that he had received a command from God to kill and root up all wicked Princes and Magistrates, and to chuse better in their places.

Fredericke Elector of Saxony hearing of these his seditious Sermons banished him out of his country; from thence he went first to *Norrenburg*, then to *Mulhuse*, every where poysoning the people with his seditious doctrine; because the Senators of *Mulhuse* and the better sort disliked him, he wrought so effectually with the base people, that rising in a Tumult they turn'd out the chief Magistrates and created others. So as now *Mun-*

A comparative History.

cer was not only a Preacher but a Senator; whatsoever he commanded, was done; his pleasure was a law, and his direction in all things, as he said, a divine revelation. He taught a community of all goods to be most agreeable to nature, and that all Free-men ought to be equall in dignity and condition. By this means he gathered great companies of mean people, who leaving their labours thought fit and just to take part with others of better wealth and store.

In *Swevia* and *Franconia* neer 40000. Peasants took Armes upon this occasion; who robbed a great part of the Nobility, and plundered many Townes and Castles, *Muncer* being their chief Captain. He had a companion, a bold fellow, one *Pbifer*, who talked much of his dreams and nightly Apparitions: especially of one dream, wherein, he said, he saw in a Barn infinite company of Rats and Mice, all which he had chased away and destroyed: This dream he expounded to be a Commandment sent him from God, that by force and violence he should destroy all the Nobility. And *Muncer* to the same purpose moved the Boores throughout *Franconia* and *Turingia* to undertake this holy war (as he called it,) against their Princes. *Pbifer* with some of his Troops going out into the Neighbour-country, waists and destroys Noble-mens houses, chafeth away the most, taketh some, and bringeth them Captives. This good successe gave great courage to the Party. *Muncer* joins his forces with the rest of *Pbifers*.

In the mean while, *Albert Count of Mansfield*, setting upon them with some Troopes, kills about 200. The seditious discouraged with this losse, retire a while and keep in. This gave leasure and time to the neighbouring Princes, *Io: Duke of Saxony*, and his cousin *George*; *Philip Landgrave of Hesse*, *Henry Duke of Brunswicke*, to collect some Forces against them about 500 Horse, and some Companies of Foot. The Rebels sat down on the side of a Mount, where they had some advantage of the place, but they were not well Armed, and most of them ignorant in warre. The Princes therefore out of pity advised them to lay down their Armes, and offered them pardon if they would deliver up the Authours of the sedition. *Muncer* finding himselfe in some danger, encourageth them with a long and earnest Exhortation; pretends that this great
Action

Action was undertaken by command from Heaven, that God would undoubtedly assist them against the Tyrants; that he had promised in many places of Scripture to assist the oppressed against their wicked governours; that those Tyrants (so be called the Princes) followed onely their ease and pleasures; neglected Justice, pild their subjects with intolerable Exactions; had no Care to reforme the Corruptions of the Church; spent all their life in pride and Luxury: that therefore without doubt, the time was now come when God would take vengeance upon those Canaanites; and restore to his own good people the liberties of their goods, their lives, and Consciences: that as God had assisted Gideon and David, and the Israelites, and gave them victories by miracle, so they should now find his power and love no lesse in their deliverance; and for a token of his speciall favour, marke, said he, yonder Rainbow in the clouds, which being represented in our own colours, God hereby giveth us an evident testimony that he is present with us in this Battle and will rout our enemies.

Some few of the more desperate were animated with this oration, and especially with the Rainbow: but the most of them apprehended the instant danger, and rather becaufe in their Army all was carried tumultuously without any Rule or order. Muncer against the Law of Armes and Nations had kild a noble young Gentleman who was sent to parly with them. The Princes being the more provoked with this cruelty prepared for the onset. Philip the young Prince of Hesse spake to the Souldiers to this purpose. That he could not excuse himselfe and some other Princes from some Errors, but this could not excuse the Rebels for their sedition; that God every where expressely chargeth all people every where to honour and obey their Magistrates: that of necessity people must contribute of their goods to the honour and support of their Princes; that Princes on the other side did protect them by their power and laws. That whereas the Rebels call'd for the liberty of their consciences, and of the Gospell, though Princes should deny it, yet that were no just cause of Rebellion: that the Gospell was propagated through the world not by force and violence, but by patience and sufferance of the first Christians: that yet their clamours herein were causelesse, and their pretences unjust, seeing the most Princes in Germany had then given way to the reformation.

Hh 2

That

That these Rebels did but cover with the name of the Gospell their owne impious and bloody designes: that their true ayme was, to take away all Government, to bring in confusion into the State, Atheisme, and Barbarisme into the Church, that therefore their hypocrisy was so much the more damnable to pretend the name of God and of Religion to their intended confusion; and more to this purpose.

At the first onset the Rebels were quickly and easily put into disorder, and above 5000 slain upon the place, & 300 more taken in a Town hard by; Muncer himselfe hiding his head in a Village was apprehended, and brought to the Duke of Saxony and the Landgrave: being asked by them why he had thus abused the miserable peasants and raised these Tumults; his answer was, he had done but his dutie, & that such Princes as hindred the Reformation of the Church ought to be opposed. The Landgrave on the contrary, prov'd unto him by testimony of scripture; that Governours ought to be had in honour; that all sedition is forbidden by God, and that by the lawes of the Gospell, no Christian may take armes against their lawfull Prince upon any pretext whatsoever. To this when he replied nothing, he was brought to the Racke to know what his purposes were, and who were the principall contrivers of this conspiracy. His fellow *Phifer* was taken and beheaded in *Mulhuse*; Muncer himselfe being brought upon the Stage was extreemly confounded and dejected, was not able to give any tolerable accompt of his faith, yet in generall termes confessed his fault and his Errour, and his head being cut off was carryed upon a speare through the Army.

This Muncer was the first Author of the much famed sect of the Anabaptists, so called from their doctrine and practise of Rebaptizing; for they forbid children to be baptized: and if they have been rebaptize them: they carryed at first a great shew of sanctity; they talk'd, that it was not lawfull for Christians to contend in law upon any occasions; not to beare Magistracy, nor to sweare, not to have any thing proper; but that all things ought to be common amongst all men.

These were at first their discourses, but by degrees they fell to publish other more pernicious doctrines. When this sect began first to creepe in Germany; *Luther*, and all other learned Divines

Divines mightily opposed them, and Magistrates every where punished them; yet secretly they increased and raised many dangerous tumults: but especially in *Munster* the prime City of *Westphalia*: where they acted a mad and most memorable tragedy.

In that City one *Bernard Rotman* a Minister, by his paines and preaching had there reformed the Church, and cast out the Popish Bishop and his cleargy. About the yeare of our Lord 1533. *John of Leyden*, a Tayler by his trade, an Hollander, an earnest *Anabaptist*, came to live in the City of *Munster*. This fellow privately insinuated the doctrine of Rebaptization, contemning the contrary opinion: *Rotman* in the beginning vehemently preached against him & his phantastical opinions, as pernicious both to the State, and to Religion. Yet *Leyden* prevailed much with the base people, and infected great numbers who had their secret meetings in corners and conventicles most usually upon the night, admitting none but such as were addicted to their opinions. Yet within a while *Rotman* himselfe began to encline toward them, and to condemn the Baptisme of Children as impious and hereticall; Infomuch that the number of *Anabaptists* was dayly increased: and the *Lantgrave* of *Hesse* entreated by the Senators of the City to send some Preachers of learning to confute them, and containe the people in order and obedience.

Accordingly he sent unto them *Fabritius*, a Minister, and others, who were provoked by the *Anabaptists* to a disputation, which was admitted by them, and by the Senatours. But the sectaries afterwards better considering their own ignorance and weaknesse to which they were conscious; and trusting to their multitudes, refused to dispute, and tooke another course. One of them runs up and down the City as if possessed by the Spirit, and cries, *Repent and be baptized, lest the wrath of God overwhelm you*. Divers others cryed out in the same manner.

Some simple men obeyed for feare, being terrified with their clamours, and some of the richer sort to save their fortunes: for the *Anabaptists* began to rob all their adversaries, and gathered together into great Troops: they possessed themselves of the Armes & strongest parts of the City, and made proclamations that all who were not rebaptized, were to be accounted Pagans

and Infidels, and to be kill'd. Roßman and Bernard Knipperdoling, his companions, sent Letters to all the neighbouring Villages, inviting all of their faction forthwith to come to *Munster*, promised them liberall satisfaction for their Estates and goods that they were to leave.

Hereupon multitudes of men and women, especially of the base beggerly sort, make hast to *Munster*. The Citizens of the better sort seeing the town fill'd with strangers, forthwith secretly convey away themselves and their families, and leave there the *Anabaptists*, who now perceiving their owne strength, and the weakenesse of the other party, first chuse new Senators, all of their own Faction, then create Consuls and make *Knipperdoling* the chiefe. Then quickly afterwards burne the Suburbs, and spoile all Churches, straightway they run by troops through all the streets crying *Repent*, and soone after, *Get ye hence all ye wicked if you mean to save your lives*. They run armed up and downe, and chase out of the towne all that did not favour the sect without respect of age or sex, so as many women with child miscarried by their violence: then they seize upon the goods of all those that are cast out. The Bishop of *Munster* whom they had forced out was Lord of the City, and to recover his right, had now besieged it with strong forces, so as these miserable people that were turned out by the Anabaptists, were riss'd; and many kil'd by the Bishops Souldiers. The feare whereof constrained many honest men which abhorred the Anabaptists to stay in the City agaiſt their will.

The chiefe Prophet among them, as they cal'd him, was *John Mathew*; he sends forth his proclamations through the City commanding every man upon pain of death to bring forth their Gold, and silver, and all their goods unto a publique place appointed for the purpose; the people astonish'd with the severity of this Edict were faine to obey it; if any man detained ought of his owne goods, they were discovered by certaine women that pretended to be Prophetesses. Soone after, the same Prophet commands, that no man keep any books in his custody, but only the holy Bible, that all other bookes must be brought forth and burn'd; for this (he said) he had direction from Heaven; and accordingly all other bookes in great numbers were flung into the fire.

It hapned about that time that one *Hubert Trutaling* a Smith, a witty fellow, had jested some what sharply upon their prophets, whereupon they call the multitude, command them to come arm'd, they arraigne the poore Smith, condemne him to dye for his sawcinesse; which proceedings struck great terrour into the people. *Matthew* the chiefe prophet doth Execution upon the wretch, first wounds him with a speare, then shoots him through with a pistoll.

The same prophet taking his long pike, running in great hast to the gates of the City, cries that *God the father had sent him a commandement to raise the siege and to beat away the Enemy*. When he came neare the soldiers he was by one of them dispatched and run through. Though by this event he was proved to be a false prophet, yet his friends and fellows the other prophets, did excuse and palliate the busines unto the vulgar, that they much lamented his death, and thought it a great calamity to have lost so brave a man. His fellow *John of Leyden* desires the people to be comforted, for it was long before revealed unto him that *Matthew* was to dye in that manner, and that after his death himselfe was to marry his wife.

Within a while they run to the Churches and ring out at once all the Bells; that done *Knipperdoling* begins to prophesie, and he foretels that *some in high places must be throwne downe, others of meane condition raised up to great authority*. Then he commands all Churches to be defaced, affirming that this commandment came from God; and accordingly the commandment was executed. Few dayes after, *John of Leyden* delivers the sword to *Knipperdoling*, and appoints him to be the publique Executioner, for so God had commanded that he who was but now the highest Magistrate, should take upon him the meanest office and be the Hangman; he undertooke the office with great thanks and good will.

The Bishop alone at his owne charge had for some moneths continued the Siege, afterward divers of the neighbour Princes sent in monyes & men to assist him; he had made many Assaults thinking to enter the City by force, but being repulsed, seeing no hopes, but onely to conquer them by famine, he resolved upon that course, and shut up all the passages.

A comparative History.

In the meane while *John of Leyden* betakes him to his sleep, and continues in a dream three dayes together; being awaked speakes not a word, but calls for paper, in it he writes the names of twelve men, who were to be chiefe officers over Gods Israel, and to govern all things, for such he said was the will of the heavenly Father. When he had thus prepared the way to his Kingdome, he propounds certain doctrines unto the Ministers, and requires them to confute them by testimonies of Scripture if they were able, if not, he would relate them unto the people, and enact them for lawes. The doctrines were these. That no man was bound to one only wife, and that every man may take as many as he pleaseth. When the Preachers disliked the doctrines he calls his twelve Rulers and a generall assembly of the people. In the presence of all, he cast his cloake upon the ground, and upon it, the booke of the new Testament, by these signes he sweares, that the doctrine which he had published was revealed unto him from Heaven, and therefore he gravely threatens the Ministers that God would be highly displeased with them if they consented not to it: It was in vaine for them to resist, and therefore they yeilded, and for three dayes together discourse unto the people of the lawfulness of Polygamy: the issue was, that *Leyden* first takes three wives, whereof one had beene the wife of *Jo. Matthew* the great Prophet; many other follow his example, so as at length he was thought most praise-worthy that had most wives.

Many Citizens of good sense, & good Protestants were extreemly displeased with these mad doings, arming so many as they could, they meete together in the market place, and lay hold upon the prophet *Knipperdolin*, and their teachers, which the base people hearing, they gather in multitudes, and assault them with great fury, take away their Captives, & kil to the number of 50. with extreame cruelty, for binding them to stakes & trees they shot them to death, the great prophet standing by & commending this execution, as a thing well pleasing to God; others also were killed in another manner.

After some weeks there ariseth a new prophet, a Goldsmith, he calls the people into the market place, and declares the will and commandement of the heavenly Father to be; that *John*
of

of Leyden must have the government of all the world; that with mighty forces he was to goe out to destroy all Kings and Princes without difference, sparing onely the poore people who love righteousness; that he was to possess the Throne of his father David, untill he should yeeld up the Kingdome to his heavenly Father; that all the wicked must be destroyed, to the end that the godly alone may rule and raigne in this world. When the Gold-smith had said thus much, John of Leyden falls down upon his knees, and holding up his hands to heaven, *Men and bretheren* (said he) *this very thing was revealed to me many dayes agoe, though I did not publish it; but now it hath pleased the Father to make it knowne unto you by this Prophet.* John being thus advanced to be a King, instantly puts his twelve men out of office, and provides himselfe (after the fashion of Kings) Nobles to wait upon him, two Crowns, a Sword, and Scepter of Estate, and other such like ensignes of Majesty, all of the purest gold: then he appoints certaine dayes when he would publicly receive all complaints, and heare all petitions: so often as he went abroad, he was attended with his great officers, immediately after him followed two Pages on horseback, one carrying a Crown and the Bible, the other a naked Sword. His chief Wife was waited on with the same pomp. In the market place his chair of State was placed on high, covered with cloth of gold. The suits and complaints that were brought unto him, most of them were about Marriages and Divorces, which were much in use, so as some couples that had many years lived together, were then parted.

Now whilst the people were thus standing thick together hearkening unto their new Prince, Knipperdoling suddenly leaps up and creeps with his hands and feet upon the heads of the crowded multitude, and breathing into their mouths, *The Father* (saith he) *sanctifies thee, receive the holy spirit;* another day dancing before the King, *Thou* (saith he) *I was wont to doe with my sweet heart, but now the Father commands me to dance before the King;* but when he would not give over, the King being offended went his way; thereupon he sits down in the Chair of State and behaved himselfe as if he were King, till the King returning turned him out, and sent him to prison for three dayes.

Whilst the City was besieged, they published a Book called the *Restitution*; in this book, among other things, they affirmed, that Christ shall have a Kingdome here upon earth before the day of Judgement; wherein only the godly and the elect shall raigne, the wicked being every where destroyed. That it is lawfull for the people to cast off their Governours, and that although the Apostles had no secular jurisdiction, yet the Ministers of their Church had power from God to use the Civill sword, and by force set up a new Common-wealth. Farther, that no man who is not a good Christian is to be tolerated in the Church, and that no man can be saved that challengeth any propriety in his goods: that Luther and the Pope were two false Prophets; and of the two, Luther the worse; and that the Marriages of prophane men, ought to be accounted no better then *Whoredome* and *Adultery*. These dreams and dotages were confuted by many learned men, *Melanchthon*, *Iustus Nemeus*, and *Urbanus Reginus*, whose writings are extant.

Some weeks after this, the new Prophet of whom we speake, summons all by sound of Trumpet, to repair with their Armes to the chief Church yard, for the enemy (as he said) was to be repulled from the City; thither when they came, they find a supper ready, they sate down at the first near 4000. and after them 1000. more that had kept the watch, the King & the Queen with their servants waited; when supper was neer done, the King reacheth bread to every one, with these words, take, eat, declare the death of the Lord; the Queen also reacheth the Cup, drink, and declare the death of the Lord.

This done, the Prophet standing aloft, demandeth of them if they would obey the word of God; they affirmed, they would: then (saith he) the Father hath commanded that we send forth twenty eight Teachers into the four quarters of the world, to publish the holy doctrine that is professed in this City, Then he names all those Apostles, and shewes which way they are to go; six are sent toward *Osemburge*, so many to *Warendorfe*, eight to *Susat*, eight more to *Gosfield*. With these Apostles and the other servants, the King and Queen sit down to supper; in supper time the King suddainly ariseth, saith he must go about a businessse.

sniffe which the Father had commanded. A certaine Souldier by chance had been taken prisoner, him the King said to be another Judas the traitor, and with his own hand striketh off his head; after returns to supper, and reports merrily what he had done; supper being ended, the twenty eight aforesaid are sent abroad their severall wayes, each carying with him a small piece of gold, which they were to leave at such places as did not admit them and their wholsome doctrine, as a witnesse against them at the day of judgement. These Apostles in the towns as they passed, cryed aloud, that men should repent, otherwise they should shortly perish; that they were sent by the Father to offer them peace, which if they refused, that God should testifie against them their ingratitude; that the time is come which all the Prophets had foretold, wherein God would propagate his Lnesse throughout all the world; and when their King had done his office and brought this to passe, then was Christ to deliver up his Kingdome to God his Father.

Being apprehended and examined, first in a friendly manner, then by the rack, concerning their life and doctrine; their answer was, that themselves onely were of the true Religion, that from the Apostles time to this Age, the word of God had never been truly preached, nor righteousness practised. That there are four Prophets, and of them, two just, David and Iohn of Leyden; and two unjust, the Pope and Luther. Being interrogated, why they had turned so many innocent people out of their City, and out of their estates, and by what place of Scripture they could prove this to be justice; they answered, that the time was come which Christ had promised, that the meek should possess the earth. They confessed farther, that most of their company had above five Wives, that they expected some help from Holland and Frissland; when they were come, that their King was to go out with all his Army to subdue the world, and to destroy all other Princes for want of Justice. Notwithstanding their torments, when they obstinately persisted, and would not acknowledge any Magistrate besides their own King, they were beheaded.

The City was now in extream distresse, and therefore the Citizens secretly conspired to take the new King and deliver him

prisoner to the Bishop. He being aware of it, for his owne security chuseth twelve trusty men, which he called Captains, appointing to each, other souldiers to assist him, to keep the people in awe; to them he promised large rewards, whole Provinces, Towns and Forts, then calls the multitude and promiseth them that before Easter then following without fail they should be freed from the siege and famine.

About the moneth of *December*, divers Princes of the Empire in a meeting at *Confluence*, after deliberation, agreed to assist the Bishop with 300. Horse and 3000. Foot for six moneths, under the conduct of *Friedrich* Earle of *Oberstein*. They agreed also to sollicite King *Ferdinand* (the Emperour then in *Spain*) and all the other Princes of *Germany* to joyn with them.

They sent also their letters to *Munster*, and gravely advised the besieged to desist from their ungodly and rebellious courses: professing if they yeelded not, that the Bishop should have the forces of the Empire to doe justice upon them. This was about the end of *December*; in the beginning of *January*, they sent an answer in many words, but little to the purpose; yet so as they commended all their doings. To that charge laid against them of creating a new King, they said nothing in that reply: but in other private letters to the *Lamgrave* they endeavoured to excuse it, speaking much of the generall destruction of the wicked, and of the glorious raigne of the godly in this life. Withall they sent to him the book formerly mentioned, of the *Resurrection*, and counsell him to repent by times, and not combine with other Princes against them, being the holy Saints of God. The *Lamgrave* having read their letter and their book, returns them an answer; and because they pretended their new king to be made by especial direction from God, he desires to know by what authority of *Scriptures* they assumed that power, and by what miracles they confirmed it. And when they called for a tryall of their cause, the *Lamgrave* replied, it was now too late; since they had already seized on the Civill power, and been authors of so much sedition and calamity, as it did appear to all the world that they intended nothing else, but the ruine of all order and government both in Church and State. That he had sent unto them many learned and
godly

godly Ministers to instruct them in sound Religion, whom they had scorned and rejected, That their doctrines and practises of rebelling against their Magistrates, of Robbing men of their goods, of Polygamy, of setting up a King of their owne, of a community of all things among Christians, and the like, are unchristian and abominable, contrary to all lawes of God and men.

Upon this reply from the Lanigrave, they write backe again, and sent him another booke in the Dutch tongue, entituled, *Of the mysteries of Scripture*. In their letters they defend all their tenents; and in their booke they divide the Ages of the world into three parts, the first from Adam to Noah, which perished by water: the second, this wherein we live, which is to perish by fire; the last shall be the new world wherein righteousness shall raigne. That before this present world be purged with fire Antichrist must be revealed, and his power abolished. That then the throne of David shall be erected, and Christ obtaine a glorious Kingdome upon earth, in his Saints, as the Prophets have foretold. That this Age is like that of Esau, the wicked prospering, and the godly being afflicted; but that their miseries were now neare an end, and the time of their freedome and Restitution approached, when the wicked should be repayed fourfold for all their persecutions, as was prophesied by John in his Revelation.

That immediately after the Restitution, the new and golden Age should follow, wherein the righteous Saints should raigne alone, all the wicked being utterly destroyed. These dreames were confuted by some learned Divines appointed by the Lanigrave. About February the besieged began to be in great distresse for want of victuals. When many of the poor People perished by famine, one of the Queenes chanced to say privately to another, that shee did not thinke it pleasing to God that the miserable wretches should perish in that manner. The King who had his owne store-houses well furnished, not onely for necessity but even for luxury and abundance, hearing of her speeches, brings her into the open Market-place with her fellowes, and commanding her to kneel downe, strikes off her head, and

when she was dead, brands her with lightnesse, and playing the whore. This done the other *Queens* applaud his doings, and give thanks to the heavenly Father. The King begins to dance, and invites the people (who fed upon nothing but bread and salt) to dancing and merriment.

When Easter was come, at what time the King had with great confidence assured the people they should be freed, but no shew of freedom appeared, to find an excuse, he faines himselfe sick, and keeps in for six days. Then comes out into the Assembly, tels them, *he had in a vision been set upon a blind Asse; and that the heavenly Father had layd upon him the sins of all the multitude; and therefore now they were almost pure and cleane and purged from all iniquities. That this was the Freedom he had promised unto them, and with this they ought to be contented.*

*M*Luther hearing of these wild pranks of these mad men of *Aunster*, about this time, published a discourse concerning the nabaptists in the vulgar tongue; he said, it was very plain to all the world, that *Munster* was become the harbour and habitation of Devils; for so the justice of God had punished the sins of Germany, and especially their loose and prophane life that professed the Gospel. That yet in this very Tragedy of *Munster* the marvailous mercy of God evidently appeared, in that he had not permitted that old subtle Serpent, the witty and cunning Satan, to contrive and govern that businesse; but onely had given way to some silly, dull and blockish Devill, who seemed not well skill'd in Villany, to be their guide and conductor. That the grosnesse and stupidity of all their doctrines and doings, made faith of the dulnesse of that lewd spirit which moved them. That their Polygamies, their seditious, and rebellions might trouble the State, but could not hinder or doe prejudice to the Church, or Gospel of Christ, to which they are so palpably contrary.

That no man of sence, or in his right wits could be perverted by such means, or induced to favour such lewd people, or their practises. He further added a particular confutation of their principall errors.

In the moneth of *April* King *Ferdinand* at the request of the Princes, held a Diet of the Empire at *Wormes*; where after some debate,

debate, it was agreed that 20000. crownes by the moneth should be Levied for the taking in of the City, and the chastisement of the Rebels, and withall that when it was taken, the innocent poor people who had been abused, should be used with mercy, and restitution made to such honest men as had been robbed of their estates in this tumult. Hereupon the Bishop delivers over the Army unto the Generall *Oberstein*.

In the City the famine still encreased, and the miserable perished in great numbers. Some few escaped out and falling into the hands of the Besiegers, were by them, in meer pity, spared: being nothing but skin and bones. The Generall summons the City to yeeld, and promises pardon to all the rest, if they would deliver up to justice the King with some few of his companions. The Citizens had a good desire to doe it, but were overawed by the care and watchfulness of the King: who resolved not to give up the place, so long as himself & his family had any victuals: The Captains therefore commanded them to keep in their families, and to expect no more favour. This was in the beginning of *June*: shortly after they answer, that they are not suffered to have a fair hearing of their cause; that they are unjustly persecuted; that they are ready to revoke their Errours if they be convinced by them. Then they expound a part of *Daniels* prophesie of the fourth beast the most cruell of all; and in conclusion, professe they will persevere in their courses. All this by direction of the King.

The besieged City being now reduced to the last extremity, it chanced that two men made an escape out, which were brought to the Generall and the Bishop. They gave direction how the Town might be taken. Vpon another summons, they still persist in their resolution. Within two days an Assault was made in the night, and by the help of the Guides, one Gate forced, at which 500 Souldiers with their Captains & Colours entred. By them another passage was soon opened; the whole Army enters, and finding some resistance, made a great slaughter. *Roman* desperately rushing in among the Souldiers was slain. The King, and *Knipperdoling* and one *Cretching* his chief servants were taken alive; the rest upon their submission spared. Those
three

three Captives were sent up and down to the Princes, as spectacles of scorn and wonder; many Divines conferred with them upon the absurd opinions, and convincing the King with evidence of Scripture and reason, though they could not win him to Recantation, yet they forced him to yeeld many things; which some imagined he did only to save his life.

For when they came to him againe, he promised if he might obtain his pardon, to reduce all the Anabaptists in *Holland, Brabant, England, Friseland*, (where they were in great multitudes) under the obedience of their Magistrates.

Being brought before the Bishop, the Bishop demanded of him by what authority he had taken upon him so much power and liberty over his City and people of *Munster*. The King demands again of him, *who gave him the command and government of that City*. When the Bishop answered, that *his power was lawfully conferred on him by the consent of the Church and people*: The King replied, that *his right and calling thither was from Heaven*.

1536.

In February after, they were brought back to *Munster*, and committed to severall prisons. There they were exhorted by many pious men, to confesse their errours, and to aske pardon of God and their Magistrate. The King relented, the other two continued in their stubbornesse. Being all brought to execution; the King was fastned to a post, two executioners stood on either side with hot pincers; at the three first pinches he kept silence, after he cryed out unto God for mercy: being in this manner tortured above the space of an houre, he was at length run through with a sword; his fellowes dyed in the same fashion. Their carcasses were inclosed in three severall cages of iron, and hanged up upon the highest tower of the City, the King in the middle, and higher then the rest.

Remarkable

Remarkable Histories of the ANABAPTISTS,

With Observations thereupon.

Together with an Application to these Times.

THe French, after the first course of solid dishes, entertaine their guests with *Kick-shoes*, and we with fruit. Quelque choses.

In the former part of this Treatise (curteous Reader) as well in the propounding our Arguments for the Orthodox faith, as in the Refutation of the Anabaptists objections against it; I desired to set before thee *solid and substantiall dishes*, to strengthen thee in the true doctrine of the Reformed Church of England: but in these ensuing relations and observations, I make bold to set on the board *Kick-shoes*, and variety of *strange fruits*; which, though peradventure they will not much nourish thy faith, yet, eaten with a grain of salt, will some way irritate thy appetite, and help thy digestion and concoction.

OBSERVAT. I:

That the Anabaptists are an illiterate and sottish Sect.

As *Macarius*, who had the care and oversight of erecting that magnificent structure at *Jerusalem*, built by *Helena* the Mother of *Constantine* the Great, was happy in his name: for *Macarius* in Greek signifieth blessed; and as *Theodore* a testifieth, a blessed man was he; so on the contrary, many Arch-heretics, and Boutefeus of the Church and State, have been happily unlucky in their names; their Godfathers at the Font proving Prophets, and the names they gave them, being presages of their qualities and fortunes, and characters of their persons. a Theod. hist. l. i. cap. 18. σμαρτ & ε; δα & αηρ & Μαρτ & *Haymo* noteth out of *Ireneus*, that *Ebion*, the Father of the *Ebionites*, b Hay. compend Eccles. Hist. **signifieth in Hebrew poor and silly; and a silly poor man* *Vide supra ep. ad lect. *(God wot) was he. Manes, the Father of the Manichees, derives*

Aug. de b. ref.
ad quod. vult,
Deum.

*Ep. ad lect.

a Capite arido
& macilentio, ac
si esset ligneum.

b Simlers præf.
Bulling. li. 6.

adv. Anabapt.
Pestis hac non
tantum Germaniam,
sed Italianam,
& Galliam
jam dudum per-
vagata est, &
nunc etiam re-
nascenti apud
Anglos Escle-
sia Christi plu-
rimum negotii
dedit.

c Lips. de. Con-
stant. Ratio re-
sta est lumine
spiritus directæ.
d Dan. 12.

a King. 13. 33.

his name in Greek from *μαίρνας*, *insanio*, or a *μανία*, *insania*, madnesse; and verily a frantick Heretick was he; *Aerius*, the father of the *Aerians*, carketh wind in his name, and a light gid- dy-braind fellow was he; blown into his heresie with the wind of ambition: as S. *Augustine* declareth in his bed-roll of heresies. What should I descend to *Maldonate*, whose very name speaketh the abuse of his gifts (*Maldonatus quasi male donatus*) and to *Ignatius* the founder of his Sect *Ignatius Layola*, who as he hath *Ignem*, fire, in his name, so he and his Disciples have proved the greatest *Incendiaries* in the Christian world? I will trouble thee but with one instance more, and that is the Father of the *Ana- baptists* of our age; who as I shewed thee* before out of *Bul- linger* and *Melancthon*, was *Nicholas Stock*, a man every way answerable to his name, for a very block-head was he. *Robertus Gallus* had a vision, wherein he saw the Pope saying Masse with a lean a, meagre, and a drye head, like as if it had been made of wood. Such of all the world was this *Stock* the head of the *Ana- baptists*; and from this block when he was hewen down in Ger- many, some b chips flew into England. Although the eye of the minde of man since the Fall, is like to the eye of an Owle, that cannot endure the bright beames of the Sun of righteous- nesse: and howsoever God in the first planting of the Gospel made use of illiterate men, such as were *Tent-makers* and *Fish- er-men*; to the end that all might know, that He that planteth and be that watereth is nothing, but all is Gods, who giveth the in- crease; yet when the eye of mans understanding is anointed with the eye-salve of the c Spirit, the clearer and sharper the eye is, the better it discerns both spirituall and naturall objects: and since the extraordinary gifts of the Spirit have failed in the Church, the learnedst men whose knowledge God sanctified to that use, have proved the worthiest instruments of his glory, in proclaiming the doctrine of saving Grace; and d turning many unto righteousness, who shall shine as Stars in the skie for evermore. And as it remains a blot upon *Jeroboam* and his house, never to be wiped out, that he made of the lowest of the people Priests of the high places: so it is not one of the least brands of the *Romane Antichrist*, that he filled the Church with a number of ignorant

ignorant Masse-Priest, Monkes and Friers: who, blinde guides as they were, of the blinder people, fell together with them into the ditch of superstition, heresie, and sensuality. And think we the blindest men are the fittest to draw them out of it? This is the Anabaptists judgement; who as the Romanists teach ignorance to be the mother of devotion, so these to be the mother of Propheticall revelation, or interpretation. For John Tuscovener, e a Gold-smith of Warendorp, pretending himselfe to be a Prophet sent from God, commanded the Senate in *Munster* to remove all their Magistrates, and put down all their Preachers, as well Evangelicks, as Papiists; and to place in their room twelve simple illiterate men to expound the Word of God to the people, without any help of Arts or Tongues, by meer Enthusiasmes, or sudden inspirations and ejaculations. Another of their Prophets, *John f Matthias*, commanded that none should keep any book in his house but the Bible; whereupon all the bookes that were found in any Library, Study, or House, save Bibles, were brought into the Market place, and a bone-fire made of them. But better all these obstinate Sectaries were burnt at a stake, then such a bone-fire made in this Kingdom: after which would follow the ruine of all Schools and Universities, and more then *Egyptian* darknesse through the wide Kingdom. Since the extraordinary gifts of Prophecy and Languages have ceased in the Church, secular learning hath been as the *Day-starre* appearing in the Firmament of the Church before the *Sun*; and where no *Day-star* going before, no *Sun* rising after. As for rude Mechanicks, and unlettered Artificers, to chuse them for our guides to the Celestiall *Canaan*, is all one, as if an Army, to march by night over narrow bridges, and by fearefull precipices, should by common consent, elect purblind men to lead the way; or a Fleet at sea after they have cut the line, and saile under an unknown *Climate* in a rough sea, and tempestuous weather, should among all the Mariners chuse the unskillfullest Pilots to steer the course. We read in the *Apocalyps* of a *Star* called *Wormewood*, bitter in the effects and influences; but a *Star* in the light thereof. Such have been the Authors, Devisers, and Broachers of other heresies; bitter

*e*History of the Anabaptists.

*f*Sleid.Com.

l.to.

Idem Prophetamandas ne

allum deinceps

librum haberent

aut sibi servarent

prater sacra Biblia; reli-

quos omnes in

publicum referri-jussit, & abo-

lerit: hoc se mandatum divini-

us accepisse dicebas: itaque

magno numero

libri deportari,

flamma fuerunt omnes absorp-

ti.

*e*Apoc.c.8.ii.

indeed in their tenets, and distastefull in their manners; yet *Stars* for their light of learning: whereas these false teachers, cut as chips out of *Nicholas Stock*, resemble brands of hell fire, in which there is a sultring heat, but no light at all. Peruse, if thou please (Christian Reader) all the ancient heresies listed by *Epiphanius*, *Augustine*, *Philastrius*, *Alfonfus a Castro*, *Ambrosius de Rusconibus*, and others; and therein thou shalt finde the Ring-leaders great Clearks, and acute Sophisters. Whence is that true observation of *Tertullian*, *Philosophi hereticorum Patriarchæ*, Philosophers have been the great Grandfathers of Hereticks; but of this base and contemptible Sect of the *Stoc-kites*, there was never yet heard any professor of eminent learning, neither is there like ever to be: for learning they hold rather a disparagement, then ornament; an extinguisher, then a kindler of their new light, and strange fire. In a grosse and foggy mist a clear light cannot long shine; for either the light will pierce through the mist, or the mist will damp the light: so, if it should fall out that any great Scholar should be admitted into their communion, either their grosse errors would in time put out the light of his knowledge, or the clear light of his knowledge soon dispell the mist of their ignorance and palpable errors. Which need the lesse confutation, because they contradict themselves as much as the truth. For,

Gast. l. de Ana-
bapt. error.

P. 75.
De eruditione
quid sperandum,
ubi inscitia, &
ut ipsi loquun-
tur, simplici-
tas docentium
summa eruditio
est?

Contradicti-
ons in the do-
ctrine and pra-
ctices of the
Anabaptists.

First, they condemn the baptisme of children upon this ground, because they say they cannot be assured of the truth of their faith, and repentance; by which reason they should forbid or forbear the christening of men in riper years also, forasmuch as these teachers can be no way assured of the sincerity of their scholars faith, and true purpose of amendment of life. For though they profess the one, and promise the other; yet they may doe it in hypocrisie, and for worldly ends. Or, if they will say, we ought to beleve their profession and promise for themselves, why then ought we not as well to beleve their profession and promise for their children, when the fathers or Godfathers undertake for them at the Font?

Secondly, they preach the doctrine of mortification of the flesh and crucifying the lusts thereof; and yet withall they maintain plurality

plurality of wives, and adulterous and incestuous copulations, under the title of spirituall marriages, with those of their owne Sect.

Conjugium h vocat, hoc prætexit nomine culpam.

*h Virg.
Æneid. 4.*

Thirdly, they allow of no set formes of prayer, or studied Sermons; because such as they conceive, who use them, *pray not by the Spirit*: yet themselves in their Assemblies make use of set Hymnes and Psalmes; which notwithstanding they make us beleve they *sing by the Spirit*, according to the example of the Apostle: *I will pray with the spirit, and will pray with understanding also; I will sing with the spirit, and will sing with understanding also.* 1 Cor. 4. 15.

Fourthly, they cry up the doctrine of the Crosse, and boast much of their suffering for righteousness sake: yet where they get any strength, and can make head, they resist the powers ordained of God, and make war against our lawfull superiors, as we may see in *Sleiden, Gastius, and Guy-de-Bres.*

Fifthly, they inveigh against covetousnesse, and to extirpate the root of all evill, teach men to renounce all propriety in their goods, and to have all things in command: Yet they rob Monasteries, plunder townes and villages, rife houses, and turne the wicked, as they terme them, out of their possessions, and hold them themselves. And when they are upbraided with this their rapine, they alledge that text for themselves, *The meeke shall possess the earth*, presuming themselves to be those meeke ones, though we shall prove them hereafter to be a most cruell and bloody sect. Mat. 5. 5.

Sixthly, they teach that the office of a Civill Magistrate cannot consist with Christian perfection, yet they themselves in Munster and elsewhere had a Consul, and Senatours, and a Headsmen of their own, yea, and a King also, *John Leyden the Tayler*, who stiched up a Kingdome in one year, and revelled it out the next.

Seventhly, they strip themselves starke-naked, not only when they flock in great multitudes, men and women together, to their *Jordans* to be dipt; but also upon other occasions, when the

season permits: and when they are questioned for it, they shelter this their shamelesse act, with the Proverb, *Veritas nuda est*, the truth is naked, and desires no vail, masque, or guise: which reason, if it were good, would hinder them from holding private Conventicles as they doe: and, when there is procelle out against them, running into corners to hide themselves: for, as the Proverb is, *Veritas nuda est*, truth is naked: which warranteth them, as they conceive, to throw off their cloathes: so also there is a like Proverb, *Veritas non querit angulos*, Truth seeks no corners, nor innocency starting holes, yet they doe.

Lastly, in their Confession printed this year, they find themselves agrieved with the name of Anabaptist, saying, they are falsely so called: yet it is well known they all of them either re-baptize or are re-baptized, and consequently are properly *anabaptizati*: actively or passively. But, as *Corvinus* in his elder age so quite lost his memory, that he forgot his own name: so these are so ignorant, that they know not their own proper name. If these disclaim second baptism, they are none of the sect: if they practice it, how can they truly say that they are falsely called Anabaptists? if Anabaptists be their nick-name, what is their right name, whereby they may be distinguished from other Christians, Catholike or Hereticks? They have hitherto been known in general by no other names then of Anabaptists or Catabaptists; and never a barrell better berring. An Anabaptist deprives children of baptism, and a Catabaptist depraves baptism. A Catabaptist may sometimes be no Anabaptist, such as was *Leo Copronymus*, who defiled the Font at his baptism, yet was he not christened again: but every Anabaptist is necessarily a Catabaptist, for the reiteration of that Sacrament is an abuse and pollution thereof.

OBSERVAT. II.

That the Anabaptists are a lying and blasphemous sect, falsely pretending to divine Visions and Revelations.

All dividers of new Religions and spirituall impostures, ascribe their

their new doctrine and worship to some divine authour, either God himselſe or ſome Angel ſent from him : and this they doe, not ſo much to amuſe the vulgar, as to ſecure their tenets from the hazard of diſputes, and exempt their perſons and actions from the teſt of examination. He that ſpeaketh from the earth, and bears himſelfe upon humane authority and reaſon, can gain no more upon his hearers, then the point of his ſword; or dint of his arguments can enforce their aſſent thereunto : but he that ſpeaketh, as from heaven, captivateth our reaſon, and eaſily perſwades us to reſigne our eyes to him, *who dwelleth in a light that none can approach unto.* In humane debates and conſultations we are not to regard ſo much *quis* as *quid*, who is he that ſpeaketh, as what it is that is ſpoken : but contrariwiſe, in celeſtiall myſteries; and diſputes about religion we are not ſo much to reſpect *quid* as *quis*, what is that which our beleeſe muſt embrace, as who he is that commands our aſſent : if it be he who endued us with reaſon, all reaſon there is that our reaſon ſhould vaile bonet to him : whence is that golden Aphoriſme of S. Gregory, *Qui in ſacris Dei rationem non invenit, in infirmitate ſua rationem invenit, cur rationem non invenit;* “ He “ who Inquires into celeſtiall myſteries, and is at a fault in his “ ſearch, and can find no reaſon why ſuch things ſhould be ſo, “ findes a ſufficient reaſon in his own infirmity, why he cannot “ dive into the reaſon thereof. His meaning is, the plummet of mans wit is too light, and the line of his diſcourſe too ſhort, to ſound the bottome of theſe depths. For this cauſe it is that the broachers of new and abſurd tenets, or rites in Religion, which naturall reaſon abhors, to prevent all reasonings about them, pretend to divine Revelations for them. Minos feigned that he conſulted with Jupiter in a deep vault, and from him received his law : Numa, that he had private conference with the goddeſſe Ageria, and from her received his Rituall: Mahomet, that he diſcourſed with the Angel Gabriel, whoſe dictates are

1 Tim. 6. 16.

Valerius Maximus. l. i. c. 2.

Minos Cretenſium rex, in quoddam præalium ſpectus ſedere ſolebat,

Et in ea moratus tanquam a Jove, a quo ſe oriūm ſerebat, traditas ſibi leges prærogabat. Ibid. Numa Pompilius, ut P. R. ſacris obligaret, volebat videri ſibi cum Dea Ageria congreſſum eſſe nocturnos, ejuſque monitu accepta Diis immortalibus ſacra inſtituere.

regi-

Bulling, adv.
Anabapt. l. i.
c. 2. Helcesaitæ
gloriantur li-
brum ipsius cali-
tus demissum
esse, quo myste-
ria resque divi-
ne contineren-
tur; quæ quis-
quis recitari au-
disset, eum pec-
catorum veniam
consequi.

registred in the *Alchoran*: the *Helcesaites*, that they had a book sent down from heaven, in which all Divine mysteries were revealed, which whosoever heard read, should presently receive remission of sins. In like manner, *Stock*, *Muncer*, *Melchior*, *Georgius*, *Tuscoverer*, and others, by whose hands the envious man in these latter dayes sowed the tares of Anabaptisme, have deluded the people with pretended inspirations, visions, dreames and revelations.

* *Nicholas Stock* gave it out, that God spake to him by an Angel, and revealed to him his will in dreames, promising him the place of the Angel *Gabriel*.

* *Guy-de-Bres* l. i. cont. Anabapt. Ils songoyent des songes, & disoyent que par visions ils par-
loyent familièrement avec Dieu, & preschoyent tels songes pur veritables, & comme Oracles divins
à leurs disciples.

Slaid. Com. l. 5.
Certissime vo-
bis confirmo,
Deum nobis as-
surum, no-
stram fore vi-
toriam: Nam
ipse coram mihi
promisit ipse, &
qui fallere non
potest aut men-
tiri, iussit, ut ad
hunc modum
rem aggrediar
multatio Magi-
stratus vos
perterreficiant
machina belli-
ce; pilas enim
omnes quas illi
tormentis in nos
ejicient, veste
mea sum excep-
turus: Aspicite

Next to this *Nicholas Stock*, *Thomas Muncer* was most famous in the Anabaptists Chronicle, who, when the people that were discontented with their Magistrates, and encouraged by their hereticall teachers to rebell in *Franconia*, drew themselves into the body of an army: This *Muncer* marched not in the place (assigned for false Prophets) in the *taile*, but in the *head*, and there made an oration to the souldiers: "Advance, brave
"spirits, ride on with your honour, and your right hand shall
"teach you terrible things: for God hath revealed unto me,
"that the day shall be yours: he promised me, he who cannot
"lie nor deceive, assured me, that he will fight for you: let not
"the Princes artillery terrifie you, for this robe of mine shall
"receive, and dead all the bullets shot at you: looke up to
"the skye, see you not there a raine-bow in the clouds, the
"colours whereof we beare in our Streamers and Ancients, and
"can ye yet doubt of victory, sith God, as you see, himselfe
"is our Standard-bearer, and the heavens weare our colours? A
new topick, and a true kind of preaching, according to *Anthony*
a *Conreigsten* his method, *Per colores rhetoricos*.

signum & testimonium illius in nos perpetue benevolentie; tollite oculos & arcum caelestem mihi cer-
nite, cum enim in vexillo nostro sit idem depictus arcus, clare significat Deus hoc simulacrum se nobis
assurum in pratio.

But

But the event answered not expectation: the bow in the clouds did them no service at all in their warre, neither did their prophet *Muncer* his robe serve as a target of steel to repell, and dead all the bullets shot against them; but as soon as ever this army of the Boores, and the other of the Princes were engaged, the people were miserably slaughtered with *Veni Creator Spiritus* in their mouthes, expecting that God should fight for them from heaven, according to *Muncers* promise. Of *Georgius* and *Melchior Hofman*, see before Sect. 1.

After *Muncer* and his chief associates, and *Phifer*, who deduced the people as much with dreames, as *Muncer* with visions had acted their parts, *John Becold*, commonly knowne by the name of *John of Leyden*, and *John Tuscowerer* came upon the Stage, and they so well acquitted themselves in the persons they took upon them, that the one gained the reputation of a Prophet, the other the title, and (for a time) the power of a King: First, *John of Leyden*, in a fanaticall fury (pretending a prophetical spirit) puts off his cloathes, and runs naked through the City of *Munster*, crying *The King of Sion is come, the King of Sion is come*: Then returning home, falls into a dead sleep, dreames for three dayes together, and, as soon as he awaked, feignes himselfe speechlesse, and by signes demands paper and inke, and sets downe twelve men, most of them mean tradesmen, to be governours of the City of *Munster*; whereto he addes certain conclusions, that a man was not tyed to one wife, but that he might marry as many as he pleased; and such other hereticall positions. Not long after this dumbe Prophet gaining his speech told the people, that the spirit of prophecy

was gone from him, and now rested in one *John Tuscowerer*, a * *Oritur Pro-*
* Goldsmith: this new Prophet, having called an assembly pheta novus au-
declared before them, that it was the will of the heavenly Fa- rix, is, convo-
ther, that *John of Leyden* should be King of the whole world. cata (multitudi-
As, saith he, God set *Saul* to be King in *Israel*, and after him ne commemorat
David taken from the sheep-fold; so hath he appointed *John* Patris celestis
Becold his Prophet to be King in *Sion*. *Suetonius* writeth, that hoc esse mand-
after *Caligula* made himselfe a God, he ordained his great tum, ut imperi-
horse after the Heathen rite to be a Priest: *Dignus profecto*, saith um totius orbis
Bencius terrarum Jo-
annes Leiden-
sis obtineat.

Suet. in Calig.
Bencius ora. 3.

Lib. 1. de Ex-
ord. Anabapt.
p. 152.

Addam stultitia
quoddam & re-
meritum exem-
plum: mulier
quodam obedi-
entis tempore in-
venta est, quae se
Episcopo salutem
pollicetur, quod Judith
Holoferni, &c.

Gastius l. 1.

p. 12.

Abbarella hoc
nuntius pra-
stigit; deiecit
se aliquis aliquo
Catabaptista,
perinde ac si E-
pilepticus esset:
spiritum quam
diutissime potest
retinet, ac se in
ecclasi esse simu-
lans, horrendam
praebebat speciem
atque qui vide-
rent, &c.

Bencius, tali Deo Sacerdos, & tali Sacerdote Deum: Like God, like Priest: In like manner we may say here most truly, Like Prophet like King; a Smith forge prophet, and a Taylor-shop-board King; John Leyden consecrates Tuscoverer a Prophet, Tuscoverer crowns him a King. And as John Leyden acted dumb Zachary, so Gastius reports of a woman who took up on her to act the part of Judith, about the middle of the siege of Munster: This Prophetesse made the people believe, that God had put into her the spirit of Judith, and that she would goe out of the City, and never return, till she had brought back the Bishops head; having cut it off, as Judith did the head of Holofernes: she was not so mad, but divers of the Citizens were, as foolish; for they put her in gorgeous apparell, and drest her like Judith; and she premeditated a speech like to hers; but she could not keep her own counsell: For, before she came into the presence of the Bishop, her intent was discovered, and instead of cutting off the Bishops head, she lost her own. I shall trouble thee, Christian Reader, but with one instance more. As Biddulph wrieth in his Travels, that the Darvices (which are accounted Prophets among the Turks) run round so long till they fall down, as it were, in a trance; and after they have lien in a seeming dead sleep for the space of an hour or more, rising up, they deliver their dreames for divine Oracles: so, at Abbarella, a certaine sort of Anabaptists, fell down on the sudden, as if they swooned; holding their breath so long, as they could possibly, till they swelled, and looked blacke in the face; in so much that the standersby were affrighted at the sight: in the end, after they were out of their extasie, and come to themselves, they told the people what God spake unto them in their Rapture: namely, that Zuingleius, erred in his doctrine of Baptisme, that the christning of children was unlawfull, and that before two years came to an end, the day of judgement should be, and truly the former revelations were as true as the latter; it is now full an hundred years since Gastius his Book was printed at Basil (namely, in the year 1544.) And he relateth this Prophecy of theirs, as much more ancient then his book. So farre were these Epileptick Prophets out in their reckoning.

OBSER.

OBSERVAT. III.

That the Anabaptists are an impure and carnall Sect.

In a foule and spotted glasse we cannot perfectly see our face, neither in a foule and impure soule, is there any cleare reflection of the Image of God. God is a most pure and holy Spirit, and none are capable of his divine irradiations, and heavenly influences, but pure mindes and chaste bodies: on the contrary, the Devil is termed in the Gospel *ὁ καθαὶς* *καὶ ἁγνός*, the *unclean spirit*, who as he once besought our Saviour to give him leave to enter into the heard of swine: so wheresoever he now enters; and whatsoever soule or body he possesseth, he maketh it a *nasty Sty*. As the true Religion, whereof God is the Author, is *undefiled before God*; so all false worship of God, devised by Satan and his instruments, is both defiled in it self with Idolatry or superstition, and defileth also the soules and consciences of all that practise it. Hence it is that the Professors thereof are termed by Saint Jude, *spots and blots*; darke spots in regard of the errors of their understanding, and *foule blots* in regard of the impurity of their lives and conversations. Such were the false Prophets whom Saint Peter sets out in their colours, "having eyes full of adultery, and that cannot cease from sinne; who allure through the lusts of the flesh, through much wantonnesse, those who for a while escaped from them; who live in errors; to whom it is happened according to the proverbe: the dogge is turned to his owne vomit again, and the sow that was washed, to her wallowing in the mire."

Such were those ungodly men, Saint Jude sets a marke upon, that turned the grace of our God into lasciviousnesse, verse 4. gave themselves over to fornication, and going after strange flesh, verse 7. *fleshly dreamers*, defiling the flesh, despising dominions, and speaking evil of dignities, verse 8. Such were the Nicolaitanes, and the Disciples of Jezebel branded by the Spirit, *Apoc. 2. 6. 20. Who defiled the marriage bed, and seduced the servants of God to commit fornication, and to eat things sacrificed unto Idols.*

Mat. 10. 1.
Mark I. 27. &
C. 3. II. C. 6. 7.
Mat 8. 31.
James 1. ult.

2 Pet. 2. 14.

Jeron. ad Cref.
Simon Magus
hæresin condidit
Helense merce-
triciis adjutus
auxilio, &c.

Cap. 17. 19.

Sec Taxa Co-
mune Apostoli-
ca.

Pontan, in Ca-
tal. Sleiden.

Com. l. 10.

Dogmata pro-
ponit Conciona-
toribus, viz.
virum non esse
devotum uni
conjugi, &c.

Gastius l. 1. de
Anabap. Ex-
ord. p. 25.

Non est adul-
terium apud nos,
cum enim unum
eundemque spi-
ritum habea-
mus, nihil potest
apud nos fieri,
quod peccatum
sit: ut enim
unum habemus
spiritum, ita
unum corpus
sumus.

Gastius de Ex-
ord. Anab. l.
Sancto Galli
publice ani-
madversum est
in puellas duas,
quæ donec ad
Catabaptistas

Such were most of the ancient Arch-hereticks, who as them-
selves were caught, so they caught others, *esca voluptatis*, with
a fleshy bait: their Minions are upon record, * *Simon Magus*
had his *Helena*, *Apelles* his *Philumena*, *Montanus* his *Maxi-
milla*, *Donatus* his *Lucilia*, *Elpidius* his *Agape*, *Priscillian* his
Galla, and others their Mistresses. Not to tell you of *Sergius* the
Pope his *Marozia*, *Gregorie* the seventh his *Matildis*, *Alexan-
der* the sixth his *Lucretia*, *Leo* the tenth his *Magdalena*, and *Paul*
the third his *Constantia*: in which consideration I perswade
my selfe, that the degenerating See of *Rome* is termed in the
Apocalypse, the great whore; not onely because she commits
spirituall fornication in her idolatrous worship of Saints, Ima-
ges, and Reliques: but because she permits corporall tolera-
ting Stewes, and setting an easie rate upon all the impure vents
of luxury, naturall and unnaturall. And though the Familists,
Libertines, and Anabaptists, stand in opposition to Papists;
yet the great fowler of soules catcheth them all with the same
soule bird-lime of impure lusts. Of the Libertines, and Fami-
lists, I need not speake; they have discovered their filthinesse in
the face of the Sun: and for the Anabaptists, all their often
washing will neither cleanse their conscience from the guilt,
nor their reputation from the staine of carnall impurity: For
though they tolerate not Stewes as the Popedoth, yet they al-
low of plurality of wives, and most uncleane practises un-
der the name of spirituall mariages; nay, some of them have
not blusht to affirme, that none of their Sect can commit adul-
tery: because *adulterium*, according to the Etymology, *ad al-
terum*, is folly committed with another mans wife, and defiling
anothers body: but all that are of their society are so knit one to the
other, that they are all one body, as well as one spirit. They had no soe-
ner instill'd this doctrine into the weaker Sex, but two maids at
Sanctogall, immediately after their second baptism, made ship-
wrack of their virginity; and a third, dashing at the same rock,
and being called in question by the Magistracy for her inconti-
nency, professed, that she out of her pure conscience did it; that
is, play'd the Whore: For the Ring-leaders of our Sect told me,
disciscerent, inculcata pudicitia fuerunt, sed simul atque corpus in Catabaptismum immerferant,
naufragium pisse sunt virginitalis.

Hist. Anabap. c. 2.

said she, that it was the will of the heavenly Father, that I should deny none the debt of Spirituall matrimonie; & propterea fui ad omnia obedientissima omnibus qui spiritualis matrimonii debita postulabant. John of Leyden their King and Prophet himselfe, though he pretended to never so much holinesse, yet was observed by a souldier in the night to steal from his wives bed and to truckle with the maid; which to colour he made her his wife: and to justifie the marriage, he fell into that Propheticall sleep I spake of before, and after he had dreamed three dayes and three nights together, proclaimed his dreame for a divine Oracle, that no man was tyed to one wife: after which his Proclamation, all his Subjects ran to the handsomest women in the City, striving who should be served first; and some with a forme of spirituall contract, some without it, so blasted the fairest flowers in all Munster, that there was not a maid of fourteen yeares of age, that was not vitiated.

Of the like stain, though not altogether of the same strain, were the two false Prophets discovered in London, 1642. Richard Farnham, and John Bull: Whereof one of them, Richard Farnham the Weaver, to make a more sensible (as he conceived) demonstration of his extraordinary calling, like to that of Hosea, tooke to himselfe a wife of fornications, a Sea-faring mans wife; who returning home, laid her in Newgate, where she was arraigned and condemned for having two husbands: yet through mercy obtained a Reprieve. But I will touch no more upon this Pitch, lest I defile my hands and the Readers eyes therewith.

See the printed Relation, two yeares since published.

OBSERVAT. IV.

That the Anabaptists are a cruell and bloody Sect.

Suetonius writeth, that a Physiognomer being demanded what he thought concerning the naturall inclination and constitution of Tiberius the Emperour, answered, I see in him αἷμα ἀνθρώπου ποικίλον, dirt mingled with blood: Thereby, intimating, that he would prove a most lewd, lascivious, and cruell Emperour; the dirt in his complexion representing filthynesse, and the blood, Cruelty. Such is the temper of the Anabaptists

Sueton. in vit. Tiberii. Lutum sanguine temperatum.

Iob. 7. 20.
Apoc. 9. 11.
John 8. 44.

tists, filthy and impure; as I have shewed before; and, which is far worse, cruell and bloody.

As it is the peculiar Attribute of God to be the *Saviour*, and Preserver of *Mankind*: so the Devils proper name is in Hebrew *Abaddon*, in Greek *Apollyon*, that is, *The Destroyer*. He was a murderer from the beginning; as our Saviour teacheth us: seducing our first Parents; and by his suggestion bringing in sin, and, by sin, death upon them, and all their posterity. He was accessary to the first murder that ever was committed, by *Cain*, upon the body of his brother *Abel*.

Fraterno primum maduerunt sanguine terras, and since he hath been the ruine and destruction of many millions of men:

First under the colour of Religion, inducing them *sacrificare humanas hostias*, to butcher men in sacrifices to him: In some places their Parents, as amongst the *Triballi*; in others their children, as in the vally of *Hinn*: among the Indians, their Kings and Priests; and in other Countries, either the best of men, or the nearest of blood.

Secondly, by imbroyling single men in duels; Families in frays and riots, Kingdomes in wars, both forain and domestically.

Lastly, by raising persecutions against the true servants of God, and maintainers of the Orthodox Faith: In the first Ages of the Church, by heathen Emperours; in the middle, by the Arians and Antitrinitarians; and in the latter, by the Antichrist of Rome, and his Adherents. As for the Heresie of the Anabaptists, it is neither so ancient as some of the former; neither was it ever so farre dispersed, neither had it power to doe so much mischief, and make such havock of the true Church: Yet since it first sprung up in *Germany*, it hath caused and occasioned the effusion of very much blood, as I declared before in the Introduction to this Treatise; and by a few instances, as it were, *ex simbria de textu*, by the list and selvedges, you may judge how deeply the cloth is dyed in blood.

Eraf. Adag.

To passe by the horrible parricide committed in the field of the *Sancro Galli* by an Anabaptist upon his own brother, which

Gastius

* *Gastius* relateth after this manner: The elder brother by the instigation of the Devill; having his sword under his cloake, calls his brother (noting aware of his bloody intent) before his father, mother, sisters, and the whole family; commands him there to kneel down before them; and suddenly whips out his sword, and cuts off his head; and throws it at the feet of his parents: whereas they were so affrighted, that they died mad: the murderer himselfe defending the fact, and saying, *Voluntas Dei impleta est.*

* Lib. 1. p. 22
Immane parricidium quod Germanus in germanum fratrem adunxit, in Sancto Gallensium agro, quis quomodo poteris memorare?

advocat fratrem fratrem, nihil tale cogitantem, in patris, matris, sororum totiusque familiae consensum, jubet ut in medio genua deponat; ut autem iste in genua sese dimisit, corripit fratrem enssem quem in hoc attulerat, atque per fratris jugulum portitus adegit, caputque detondit: quod parentem pedibus advaluatum pedore exanimat; e reliquo corpore trunco, magna cruoris vis emanat; concidunt atque amens a emoruntur quicquid adfuit.

At the first rising of the Anabaptists in *Suevia* and *Francia*, to the number of forty thousand, they killed all the Nobles and Gentry that made any head to stop their popular fury. And no marvell the peoples fingers were dipt in blood, when their King and Prophets whole hands and armes were imbrued in it. *Thos Muncer* their Prophet, Senatour, and Generall (for he was all these) in the first Speech he made in the head of his army, by *Frankbus*, (above mentioned) told the people, That it was Gods promise, that the righteous should wash their feet in the blood of the wicked, and therefore he exhorteth them to fall pell-mell upon all the Princes, and Magistrates, and Lords, as tyrants and thieves, that sucked the blood of the people, and lived in luxury and wantonnesse; and to kill every mothers son of their enemies, and offer them up, was an acceptable sacrifice unto God.

Another Prophet of theirs, *John Matthias* by name, who bare great sway with the people, when a Black-smith pinched him with a disgracefull scoffe, calling him *vacaturn Prophetam*, he procured him to be condemned to death; and himselfe would needs be the executioner; wounding him first with a halbert, and the wound proving not mortall, he after shot him through with a pistoll; then shedding a few *Crocodylic* teares, and seeming to take compassion on him: he pardoneth him for his rash speech, saying that God was reconciled to him, and that he had a revelation from heaven, that the man should not die of his mouth;

H^y story of the Anabaptists, c. 3.

yet he proved, as in other things, so in that, a false Prophet, the man dying a few dayes after. A man would think that their Taylor, King *John of Leyden*, should rather use the *needle*, then the *rapier* or *sword*; yet, when soon after his Coronation he made a great feast, bidding at least 4000. men and women, between the first and second course, he accuseth a man of high treason, and cuts off his head with his own hand, and turns merrery to supper, and after supper, with the same bloody hand takes upon him to administer the blessed Sacrament of the body and blood of our Saviour: and not long after, when there was a famine in the City of *Munster*, and yet the King and his Courtiers abated nothing of their variety of full dishes, and one of his fifteen wives (for so many he had) somewhat more consciencious then the rest, said, that she thought God was not well pleased with their feasting and rioting in the palace, when the people pined for hunger in their houses, and many dyed famished in the streets; the King, being told of it, brought her to the market-place, with other of his wives, and making her kneel down, there cut off her head, and commanded his other wives to sing and give praises for it to the heavenly Father. It will be here said, that our Anabaptists in *England*, were never arraigned or condemned for any such crimes, and they seem to be a silly and harmlesse people: yet let us take heed how we suffer the egges of the Cockatrice to remain amongst us; for when they be hatched there will break out of them most venomous serpents. The Lion, when he is very young, is rather game some then ravenous, or cruell; but when he growes big, and knowes his own strength, being hunger-bit, he runs roaring abroad, seeking whom he may devour.

mark
well.

OBSERVAT. V.

That the Anabaptists are a prophane and a sacrilegious Sect.

As morall vertue is placed in the middle between two extremes; the one in the excessse, the other in the defect: for example, liberality is in the middle, betwixt prodigality in the excessse and covetousnesse in the defect: magnanimity in the middle between ambition and haughtinesse in the excessse, and pusillanimity or basenesse in the defect: fortitude or true valour
in

in the middle, betweene temerity or fool-hardinesse in the
excesse, and cowardize in the defect: so also true Religion,
hath her proper seat in the middle, betweene superstition in
the excesse and prophanenesse in the defect: and of the two
extremes, prophanenesse is the worse, because it is neer neigh-
bour to Atheisme, which plucks up al Religion by the root, out
of the heart. *Religio* is so called a *religando*, because it bindeth
the soule to God with the girdle of verity: this golden belt of
verity, superstition tyés too hard and strait, prophanenesse too
wide and loose. A superstitious man feareth God in such a sort
as he ought not, a prophane person feareth him not as he ought:
the superstitious attribute that worship to God which he requi-
reth not, the prophane yeeld him not that worship he requireth
superstition attireth Religion over gorgeously, prophane-
nesse strips her of her necessary dresse of decent rites and cere-
monies: in a word, superstition offers to God what he claimes
not for his own; prophanenesse sacrilegiously robs him of that
which is his owne in a perticular maner. In detestation, of
which ungodly disposition in men, both Greeks and Latines
have a proverbiall spell, *εὐς ἐστὶ βέβηλοι, procul este profani*;
and, *Odi profanum vulgus & arceo*, saith the Poet: Away
with prophane persons, joyne not hands with those who sin-
ger holy things: If it be burglary to break into mens houses,
and rife them, what is it to rife Churches? If it be felony to
rob men, what is it to rob God? The Anabaptists here,
with a heart of adamant, and brow of brasse, will be ready to
answer, that, like distracted men, we rave at we know not
whom, we cry down such a sin as hath no existence: that the
word *sacredge* or *holy theft*, is a meer *scar-crow* or *bug-beare* to
fright fools. For those things that are truly holy are laid up in
the soule, as the graces of the Spirit, which cannot be plundered:
as for outward things there is no holinesse in them; neither in
Churches, nor in Altars, nor in Fonts, nor in Pulpits, nor in
Vessels or Vestments, nor in Glebes or Centries. What, thou
prophane *Esau*, are there no Sabbaths now to be hallowed?
no Sanctuaries to be revered? no Sacraments to be admini-
stred? no sacred Oblations to be made? no duties to be paid
to God, and those who attend on his service? didst thou ne-

ver heare of a distinction of a two-fold holinesse, inherent and relative; or, as some rather phrase it, *subjectiva* and *objectiva*, a holinesse in the subject, and a holinesse in the object? inherent holinesse no intelligent man ever attributed to outward and inanimate things; for that holinesse is a fruit of faith, produced in the soule by the operation of the holy Spirit, *quæ nec eripi, nec surripi potest*; but for relative holinesse, no religious Christian ever denied it to these things. The ground of which relative holinesse is Gods peculiar interest in them, either by vertue of his own claim, and challenge to them, or by the free-will-offering, donation and dedication of them to him by godly persons. In which regard, some places are holy, as Temples, hallowed to his Name: some dayes, as Feasts dedicated to his honour: some persons, as Priests and Levites under the Law, Presbyters and Deacons under the Gospel, men set apart for his service: some lands, profits, and emoluments, as glebes, tithes, first-fruits, oblations, and other obventions, assigned for the maintenance of the Ministry: some utensils, as Tables, Fonts, Pulpits, Chalice, Vestments, and the like, employed in the immediate service and worship of God; and to alienate unjustly, detain or purloine any of these things from any of those places, or persons, to whom the law of the Land, agreeable to Gods Law, hath appropriated or apportioned them, is that we call Sacrilege; which the Heathen themselves, by the glimmering light of Nature, knew not onely to be a sinne, but a hainous and capitall crime: for this is one of the Laws in the twelve Tables so much commended, *Sacrum sacrove commodatum qui rapit, parricida esto*: Let him that steals away any holy thing, or dedicated to a holy use, be punished as a parricide: that is, as much as one, who had murdered his father or mother: and what was such a persons doom by the Roman Law? To be sowed in a sack, and cast alive into the sea. Neither was the punishment lesse severe among the Ethiopians: for if any were convinced of that crime amongst them, there was a potion given him to drinke, made of divers kinds of poison, which they had no sooner taken off, but it wrought so upon their fancies, that they conceived themselves to be stung with all kindes of serpents: and to rid themselves of the paine, they

* Cic. pro Rosc.
Amor.
Insui in culeum
vivos, & in
mare projici.
Brulon.
Facet. & ex-
emp. Sacrilegi
ophiusam bibere
coguntur, quæ
pota terrores
minasque ser-
pentium obser-
vari aiunt, ita
ut mortem sibi
ex metu con-
sciscant.

they made away themselves. Here these prophane wretches will be apt to reply, What are the Heathen Laws to us? How prove you out of Gods Word, that Sacriledge is a sinne? To forbear other testimonies, which might be largely insisted upon, Saint Paul not onely ranketh it among grievous sinnes, but *Rom. 3. 22.* sets in a degree of impiety above Idolatry; *Thou which abhorrest Idols, dost thou commit sacriledge?* as if he should say, Thou that so much detestest Idolatry, that thou abhorrest the very name of an Idoll, dost thou worse? namely, commit sacriledge? Sacriledge, without all doubt, is worse then Idolatry; for he more wrongeth the Deity, who robbeth the true God of that which is his due, then he, who, through a mistake, exhibits honour to another in stead of him. And that this kinde of sacriledge we speake of, whereby Churches or Church-men are defrauded of their due, is no better nor worse then robbing God himselfe: the Prophet *Malachi* affirmeth, *verbis non tantum disertis, sed & exertis; Will a man rob his gods? yet you have robbed me; but you say, Wherein have we robbed thee? In tithes and offerings: therefore are you cursed with a curse, for ye have robbed me, even this whole Nation. Ye are cursed with a curse, what meanes this reduplication? Can a man be cursed without a curse? are the latter words redundant and superfluous? doe they *redundant*?* No such thing; the learned know better then so, the redoubling of the word is very significant in holy Scriptures: as where we reade *Visitando visitabo, in visiting I will visit thee; that is, I will visit thee in a singular manner: and Multiplicando multiplicabo, in multiplying I will multiply thee; that is, I will exceedingly multiply thee: and benedicendo benedicam, in blessing I will blesse thee: that is, I will* *Iustin. hist. l. 2.* extraordinarily blesse thee: so here in the Prophet, ye shall be *Xerxes ante navalem congregationem 4000. Armatorum Delphos ad Templum Apollinis diripienda misit, quae tota manus nubibus & ful-* cursed with a curse, imports no lesse, then ye shall be cursed with a strange curse, a signall curse, such a curse as he that heareth, his eares shall tingle, and his knees smite one the other: Such a curse as was inflicted uphn *Xerxes*, and *Cepio*, and *Marcus Crassus*, and *Herod*, & their associates, for attempting or acting this horrible villany. *Xerxes* sent an Army of 4000. to destroy the Temple at *Delphos*, and pillage all those precious things, which all those Kings, Princes, and Nations, who by their Embassadors consulted *est.*

consulted the Oracle concerning the successe of their wars, had laid up there; but his whole Army was destroyed by Thunder and Lightning from heaven: neither had *Cefio* the Consul better successe, after he had spoyled the famous Church of *Toulouse*, and from thence taken a great masse of gold; both he and every man in his army that had fingered any of that gold came to a miserable end, and gave occasion to that Latine proverb spoken of a man who lives miserably and dyes desperately, *aurum habet Tolosanum*, surely he had some of the gold of *Toulouse* in his keeping. In like manner, *Marcus Crassus*, after he had taken 2000 talents of gold out of the Temple at *Jerusalem*, which *Pompey* left there, was no sooner past over the river *Euphrates*, then his whole army was routed by the *Partians*, and part of the gold he caused to be carried out of the Temple, was melted and poured into his mouth, after he was slain, with these words, "Now surfeit of gold after thy death, wherewith thou" couldst never be satisfied all thy life long: Yet *Herod*, who could not but hereof this dysaster of *Crassus*, living in those times & parts, would take no warning thereby; but, understanding of vast sums of money laid up for safety in the Temple, & hid in the Sepulcher of *David*, sent his men of war to rife the place; who, in digging, as they came to the Cave near the coffins of *David* and *Solomon*, there brake out thence a fire, that burnt the sacrilegious delvers all to ashes. To these we may adde *Belshazzar*, *Copronymus*, *Julian* the governour of the East, and servant to the Apostate Emperour of that name, and *Felix*; who all read a sad Lecture to Church-robbers, written in Characters of blood,

Bar. 5. 9.
Theod. Eccles.
hist. l. 11.

Felix sacrorum
vaforum mag-
nificenciam can-
spicatus; Ecce,
inquit, quam
sumptuosus va-
fis filio Marix
ministratur!
Cap. 12. Sed isti
impii non diu
post panis per-
solverunt: *Fel-
ix* de repente
siage No cali-

As soone as *Belshazzar* tooke the vessels of the Temple into his hands, and caroused in the cups, he saw an hand on the wall writing his dreadfull doome. After *Leo*, surnamed *Copronymus* espyed a Crowne beset with Carbuncles in a Christian Church, and coveting after it, caused it to be fetched from thence, and had set it upon his head; there suddenly arose a Carbuncle in his forehead, which suffered his temples afterwards to take no rest. And as close did the punishment of the like sacriledge follow at the heels of *Julian*, and *Felix*; for, within a few weekes after *Felix*, deriding at the rich plate *Maries* sonne was served in, together

together with *Julian*, had carried away all the rich presents, and many vessels of Gold, which the devotion of *Constantine* and *Constantius* had dedicated to God in the new Temple at *Jerusalem*, built by Queen *Helena*, Gods vengeance seized upon them both, *Felix* dying of a fluxe of blood, and *Julian* of the foule disease called the *Miserere*; which I spare to describe, lest it should defile my pen, as it did his sacrilegious mouth. Of this sin, which God so exemplarily punished, no sort of ancient hereticks or schismaticks were more guilty then the *Donatists*, from whom our Anabaptists are lineally descended; for *S. Augustine* in his Epistle to *Bonifacius*, bitterly exclaims against them for rushing violently into the Churches of the Catholics; breaking asunder the Altar-boards, pulling downe the partitions, and making havock of all things; and herein our Anabaptists their cursed off-springs, learn to patrizare. *Rotman* with *Knipperdolin*, in the year 1534. after they had altered the Senate in *Munster*, seized upon the Church dedicated to *Mauricium*, situated in the Suburb; and pillaged all the other Churches in the City. And in *Suevia*, and *Franconia*, *Muncer* and *Phiser*, two principall incendiaries among the Anabaptists, made their Magazines in the Covent of the *Franciscans*, and cast their Ordnance there; and *Phiser*, running into the country of *Isfeld*, pillageth all the Castles, and Churches. And the Tayer-King, *John* of *Leyden*, of the Copes, and Altar-cloathes, and rich vestments (stoln from the Churches which they pillaged) made good use; and by the help of his former trade, translated them all into apparell for himselfe, and his Courtiers, and glittering Caparisons for his horses. And what evill their Disciples mingled with Brownists, have done in the Sanctuaries of God in England and Ireland, though I should hold my peace, the timber out of the beams, and the Chalice out of the Vestry, and the marble and brasse out of the Monuments of the dead, would proclaim it to the everlasting infamy of this prophane Sect. But it is time claudere rivos, to shut down the flood-gates, lest my discourse be overflowed with these muddy and brackish waters. — Sat prata biberunt.

ius impio,
sanguinem d. es
nosse; ex ore
fudit, statim;
extinctus est.
Julianus conse-
stim in gravem
morbum delap-
sus, visceribus
putredine exco-
ssu, interiit, &
secleratum ejus
es instrumentum
blasphemie,
partis illius ad
stercus ejicien-
dum nata, lo-
cum obtinuit.
Sleid Com. l. 10.
Ædem Divi
Mauricii sub
urbem inva-
dunt, & cum
vicinis omnibus
adificiis incen-
dunt, deinde
Templa omnia
diripiunt.
Hist. Anab. c. 3.

OBSER.

OBSERVAT. ult.

Of the untimely deaths, and fearfull ends, of the Ring-leaders of this Sect.

Eccles. 9. 12.

No man knoweth either love or hatred by all that is before him, all things come alike to all; there is one event to the righteous, and to the wicked, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an Oath. Thus speaketh King Solomon, either in the person of the Epicure, denying speciall providence; or, as most agree, in his owne person, without any figure or *Protopoeia* at all, to deterre men from passing rash censures upon any in particular, for outward dyasters, in regard of the common calamities incident to all mankind: no man may certainly judge, whether a man be in Gods favour or state of Grace, by the floate of these outward blessings; or that he is out of Gods favour, and in the condition of a Reprobate, by the ebbe of them, or the contrary inundation of afflictions: For a man may be as miserable as *Lazarus* in this world, yet destinated to *Abrahams* bosome: as on the other side, a man may be as happy as *Dives* here, yet reserved for everlasting torments hereafter. It it therefore sage Counsell the Poet giveth, *Nete quæsieris extra*, seek not thy selfe out of thy selfe; neither value thy selfe by thy outward estate, but thy stock of inward vertues. Notwithstanding this general obseravation concerning the benigne aspect of heaven in this life, or manifold dyasters, it is most certain, that God exempteth some from common calamities, and powreth the full vials of his vengeance upon others in such sort, even in this life, that the most secure sinners are constrain'd to professe, in the words of the Psalmist, *Utique este fructus iusto, utique est Deus iudex in terra*; Doubtlesse there is a reward to the just, doubtlesse there is a Judge that judgeth the earth. If God did not set a mark upon some notorious offenders in this life, and make them examples to others, upon what evidence could the Prophet say, *The Lord is known by the judgement which he executeth, the wicked is shamed in the workes of his own hands*? On which texts the ensu-

Psal. 58. 10.

Psal. 9. 16.

ing

ing relations may serve as a briefe Commentary. Who cannot read *Corab* and his Complices sinne in their punnishment? they made the first Schisme in the Congregation, and in their time there was a wide rent made in the earth, through which they descended quick into hell. *Elymas* the forcerer, who endeavoured to seduce the Proconsul from the Christian faith, and cast a mist as it were before his eyes, that he might not discerne true Religion from superstition, was suddenly smitten with blindnesse. *Cerinthus* the old heretick, who corrupted the doctrine of the Gospel in the purest times, resorting to a common Bath where he met the Apostle of Christ, was killed by the fall of the house, as soon as the beloved Disciple who made haste to shun him, was got out of the door. *Montanus* with his two truls, *Priscilla* and *Maximilla*, who betrayed the truth of God, took part of *Judas's* cord, and hanging themselves, thereby strangled that heresie in the infancy, *Manes*, who tare the seamless coat of Christ, and with a part thereof covered the hereticks called from his name *Manichees*, had his skin wholly torn from his flesh, and being thus excoriated, in the quickest sense of lingring pain, he yeelded up his unhappy ghost.

Numb. 16. 31.

Acts 13. 11.
Haym. Com-
pen. Eccl. 1. 1.
Hieron.
in Catal.

Vitaque cum gemitu fugit indignata sub umbras.

Arius, who infected the greatest part of the world with his pestilent heresie, came to a most shamefull end in the publick fakes at *Alexandria*, voyding his bowels at his easement there. *Nestorius* his tongue rotted in his mouth; wherewith, for many years he had blasphemed the person of Christ. To passe by other Arch-hereticks, who tasted of the cup of trembling in this life, out of which, it is to be feared, they now suck the very dregs in Hell; the intelligent Reader, who peruseth the late stories of the Anabaptists, cannot but take notice that many thousands of that Sect, who defiled their first Baptism by their second, were baptized the third time with their own blood, yet suffered death (*non ut coronam fidei, sed pernam perfidie.*) *Servetus*, an Anabaptist as well as an *Arian*, received the sentence of death at *Geneva*, *Phiser* at *Mulhus*, *Rotman*, that sacrilegious Anabaptist, was slain in Saint *Lamberts* Church-yard: *Thomas Muncer* was put to the Rack by *George Duke of Saxony*, and the *Landgrave of Hesse*, where he roared most fearfully, and in the end had his head cut off

Pont. Catal.
heret.

Per Germaniā,
Alsatiam &
Sueviam.
150000. fuerunt trucidati.

off, and put upon a high pole in the fields. Three hundred Anabaptists that fell upon the Monastery of Bilsword in Frizland, and rifled it, were all of them (save 62. that fled) either killed in the ruines of the Monastery, or put to death by the Hang-man. I gave thee a touch, courteous Reader, in the first Chapter, of their King, John of Leyden, and their Consull, Bernard Knipperdoling, whose judgements slept not; for before the end of two years, in which they plaid all their pranks, they together with their great Prophet, were tied to a stake, had their flesh torn from them with hot pincers; in the end, they were stabbed to the hearts, and after they were dead, their bodies were put in iron cages, and hanged on the Steeple of Saint Lambert: the King according to his royall dignity, having his exaltation, hanging higher then the Consull and the Prophet.

Kretching.
Sleid, Com.
l. 10.

Alligantur palo-
aderant bini
earnifices ac

*forcipes igni ii, & per boram & amplius lacerati, transacti deumum per pectora mucronibus, & ca-
veis ferreis illigati, ad summam turrim urbis exponentur pensiles, Rex quidem medius, & quanta est
hominis statura sublimior. Idem verbis parum mutatis habet Pontan. in Catal. harr.*

FINIS.

